AND THE

End of Time,

In two Diſcourſes:

The firſt about *Redemption of Time*; The ſecond about *Conſideration of our latter end.*

By *John Fox.*

Pſal. 90. 12. *So teach us to number our dayes, that we may apply our hearts unto wiſdom.*

Lam. 1. 9. *Her filthineſs is in her skirts, ſhe remembreth not her laſt end, therefore ſhe came down wonderfully.*

Non pudet te reliquias vitæ tibi reſervare, & id ſolum Tempus bonæ menti deſtinare quod in nullam rem conferri poſſit? Quam ſerum eſt, tunc vivere incipere, cum deſinendum eſt? *Sen. de brev. vit.*

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Ephes. 5. 16.

Redeeming the Time, because the days are evil.

IN the beginning of this Chapter the Apostle exhorts Christians to holiness in general, by setting before them a perfect Pattern, *Be ye followers of God as dear Children, and walk in love.* The Favourites of Heaven must imitate their Father, and like *Gideon's* Brethren, resemble the Children of a King; the Precept is, *Be ye holy, be ye perfect, as your heavenly Father is perfect*: Then he goes on to press this great duty, more particularly upon all in their several Relations, which he urgeth by many Arguments. And in the Text he seemeth to point out the opportunity to put those and all other Christian duties into practice. *See that you walk circumspectly, not as fools, but as wise, redeeming the Time.*

Explication of the Words.

Time is taken under a double notion: There is the space of time, and there is the opportunity of time: *Tempus longum*, and *Tempus commodum*, Time and Opportunity differ; Time is the duration or succes-

χρόνος. Tempus, spatium temporis, quale est opportunitas.

cession of so many minutes, hours, days, or years, one after the other, from the beginning of a Mans life to the end thereof; *Job* 7. 1, 14, 15. *Is there not an appointed time for a Man upon the earth?* Opportunity is the time apted and fitted in order to this or that work or business, *viz.* A meeting of time and means together, to effect the end. This is called the season or tempestivity of Time, when Time, Tide and Wind meet and clasp together, *Eccles.* 3. 1. *To every thing there is a season or opportunity of doing:* Time may be continued when the season of Time is ended; the Sails of Time may be aloft, when the Gale of Opportunity is lost: Every time is not a spring time, a seed time, a gaining time; Manna was not to be had but in the Morning, The beauty of Time, is the opportunity of time, *Eccles.* 3. 11. He hath made every thing beautiful in his time; this part of Time we are to redeem. Redeeming denotes the excellent worth and preciousness of Time; a Commodity to be valued above the Gold of *Ophir*. *Solomon* bids us *buy the Truth*, Prov. 23. 23. Our dear Lord councelled a miserable Church to *buy Gold and white Rayment*, Rev. 3. 18. And *Paul* exhorts us to buy the time, a Jewel of that price, which must be redeemed at any rate. Base vile things are not wont to be redeemed, but things of worth, namely Mens Liberties, Estates, Lives, *&c.* So our

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precious Time. *Redeeming the time, because the days are evil.*

The Words contain two general parts:

1. *An exhortation to Duty, Redeem the Time.*
2. *The Reason of it, because the days are evil.*

From the words we may observe this Doctrine, which shall be the Subject of my insuing Discourse.

Doct. *The best of Saints, or the redeemed of God, have need to redeem the Time:* This Epistle was written to a very famous flourishing Church in the purest Times of the Gospel, among whom there were rare and singular Christians, they were called *Saints, and faithful in Christ Jesus*, Chap. 1. 1. *and chosen of God in Christ, before the foundation of the World*, v. 4. and really converted, and brought into a State of Life. Moreover they had learned the Duty of Mortification, one of the hardest Lessons in Christianity, *Chap.* 4. 22. And were also *sealed unto the day of Redemption*, Chap. 1. 13. 4. 30. *and had the earnest of their heavenly Inheritance*: And yet they whose attainments were so high, must redeem the time. The same thing is prest in different terms, *Eccles.* 9. 10. It is called a working while it is day, *Job* 9. 4. In the handling of this Proposition, I shall shew you,

1. *When time may be said to be redeemed.*
2. *What time must be redeemed.*
3. *How time must be redeemed.*

4. *Why time must be redeemed.*

5. *Motives and directions to help you.*

First, *When is time to be redeemed?*

Answ. When time and duty, like those two twins, *Jacob* and *Esau*, take hold one of another, or as two loving Yoak fellows, go hand in hand; when duty attends time, as the Shadow the Body, or as the Maiden her Mistress.

This is to fill up time with duty, and to take opportunity by the fore-lock, or in the Scripture Phrase, to do the work of the day in the day. And to this end opportunities or seasons are to be desired, as they offer an occasion of service, and of doing our duty. This we may see in holy *David*, Psal. 122. 1. *I was glad when they said unto me, come, let us go up to the house of the Lord.* When there was a way open to worship God in the beauty of Holiness, *David* rejoyced to see the true Worshippers improve their opportunity, to go to that City, the name of which is *Jehovah Shammah*, the Lord is there, *Ezek.* 48. 38. And the Prophet *Zechariah* brings in the Saints of God rejoycing in the same things, *Zech.* 8. 20, 21, 22. *Let us go speedily to pray to before the Lord, and seek the Lord of Hosts in* Jerusalem: *I will go also.* The Saints of old were wont to rejoyce when the Sabbath came, because of the holy and heavenly duties of that day: Opportunities and duty are always to

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be joyned, *Gal.* 6. 10. This is to live according to the Will of God, 1. *Pet.* 4. 2. And to walk circumspectly, redeeming the time, *Eph.* 5. 15, 17.

2. When we are truly careful to make up former negligence with double diligence, redeeming the time, we reover our loss. Time, according to this Phrase, seemeth to be taken Captive, and we must redeem it. Redemptions are made by puchase; to redeem a thing, is to buy it for a price; the price we redeem it with is labour, travel, faithful and serious diligence, and greater activity and vigour in the prosecutions of our duty. When what of time or seriousness hath been wanting in one day or duty, is made up, and supplied in the next; this is the way to repair our sad Soul-damages. *For the time past of our lives may suffice us to have wrought the will of the Gentiles*, 1 *Pet.* 4. 3. Christians, our sins have been many and mighty, but our services few and mean, therefore put the best Leg before. Be not as the Sluggard, like the Door upon the Hinges, but as the Sun in the Heavens, that rejoyceth to run his Race. *The hand of the diligent maketh rich*, Prov. 10, 4. I heard of one who being a prisoner in a dark Dungeon, when the light was brought to him for a little time to eat his Diet, would pull out his Bible, and read a Chapter, saying, He could

Quicquid erat retro est; mecum tenet. Sen. in Epist.

find his mouth in the dark, but not read in the dark. An Argument that he made Conscience of redeeming his Time. Sirs, to be watchful, diligent, laborious in the faithful improvement of all your Time, Talents, Gifts, Graces, is the thing here intended. The Precept is for labour, *Luke* 13. 24. 2 *Pet.* 1. 10. And the diligent in duty hath the promise of Glory, *Heb.* 11. 6. *To them who by patient continuance in well-doing, seek for Glory, and Honour, and Immortality, and eternal Life*, Rom. 2. 7.

2. What Time must be redeemed?

Answ. All Time.

Time is so precious, that not any of it must be lost. The whole time of our Life must be imployed either about our Souls in the service of God, or in the Works of our Callings, or in order thereunto. Particularly,

1. *The time of Youth.*
2. *The time of Health and Strength.*
3. *The time of Affliction.*
4. *The time of the Gospel.*
5. *The time of the Sabbath, or the Lord's day in special must be redeemed.*

First, *The time of Youth* must be redeemed. The great God stands much upon Priority, to have the first and best: The first ripe Fruits, the first that openeth the Womb. O then offer the *Isaac* of thy youth, the spring and flower of thy age to God, and stay not until the evil day. Begin first with him from whom

whom thou hadst thy being, go about the grand affair and work of thy dear and never dying Soul, before thou dost ingulf thy self in the cares of this World. Resolve to present the first ripe fruits to that good and gracious God, who desireth the first ripe fruits. In the bright morning of thy life, match thy self to the King of Glory, and become his Bride, before thou art defloured, and defiled by Sin and the World. If the Coelestial Seeds of Grace be sown in the morning, the pleasant and sweet Flowers springing out of those Seeds, will invite the Lord Jesus to come and walk in his Garden, *Cant.* 5. 1. If thou wouldst be the Temple of the Holy Ghost, let him that made the House, be the first and chief Inhabitant, and suffer not thine heart to be an habitation for Dragons and Devils, which will be thy undoing to all Eternity.

You young Men, and young Women, know, that the infinitely gracious God holds out the golden Scepter, and inviteth you to come unto him. The ruddy *David*, the child *Samuel*, the young *Timothy*, God calls, 1 *Sam.* 1. 11, 12. 1 *Sam.* 3. 10. 1 *Tim.* 4. 12. and the sooner you come, the better it will be. Say then, this instant; Behold we come; thine we are; thine we will be; come now and take thine own: God will accept you, and take it kindly his arms and bosom is open to you, *Jer.* 2. 2, 3. *I remember the kindness of thy youth*

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the love of thine Espousals, when the first fruits was holiness to the Lord. If you would have the respect and kindness of a God, offer unto him the firstlings of the Flock, *Gen.* 4. 4. *viz.* Thy youthful days. If a company of aged feeble Persons or Cripples, were tendered to the King for service, he would not accept them, 1 *Sam.* 14. 52. *Mal.* 1. 8, 13, 14. *David* from his youth and *Josiah* while he was young, began to seek the Lord, *Psal.* 71. 17. 2 *Chron.* 34. 3. Young Men, if you receive the Seed of Grace in the morning of your age, it will take the deeper root and impression upon your hearts, and cause you to bring forth fruit in old age. Cloth will keep colour best that is died in the Wooll, and the Vessel will scent longest of that Liquor with which it is first seasoned. O then *Remember thy Creator in the days of thy youth*, Eccles. 12. 2.

Prov. 22. 26.

2. *The time of health and strength* is to be improved: You that are now strong and lively, must not expect to be so always: You as well as others, must count upon diseases, sickness, weaknesses, which will confine you to your Houses, Chambers and Beds: now then, while your strength and health of Body, and natural vigour is continued, be mindful of your work and time. The greatest duties and difficulties in Heavens way are set forth

Luke 13. 34.
1 Cor. 9. 24, 25.
Ephes. 6. 12.
1 Tim. 6. 12.

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by ſtriving, wreſtling, fighting, running, which requires the beſt of our time, and moſt of our ſtrength. Can a ſick and weak Man run ſo faſt as to obtain, or ſo ſtrive and conflict as to overcome, judge ye: King *Saul* choſe the ſtrong and valiant for his Service. 'Tis the ſtrong muſt run the race, *Pſal.* 19. 4. and the young, muſt overcome the evil one, 1 *John* 2. 14. If a Man had a buſineſs of great concernment, or matter of life and death that required time, ſtrength and diligence, for the doing of it, and ſhould omit it until he were ſtricken in years, or till ſickneſs or weakneſs invade him, every one would be ready to charge him with folly.

If a Carrier amongſt many ſtout ſtrong Horſes, had one poor, lame, ſick Horſe; and ſhould lay the burden of the greateſt weight and worth upon that poor, weak Jade; we would conclude that either he was cruel, or that he wanted the underſtanding of a Man. This is our caſe, the great affair of immortal Souls requireth time, ſtrength, diligence, and all little enough. And ſhall we charge the whole ſtreſs of our everlaſting ſtate upon a few days ſickneſs, and weakneſs, before our death? God forbid, *Eccleſ.* 12. 3, 4.

3. *The time of affliction* muſt be redeemed. Chriſtians, *in the way of adverſity we muſt conſider*, Eccleſ. 7. 14. It was the time of *Jacob's* Trouble, when the Apoſtle exhorted

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Believers to redeem the Time: God ſpeaks by his Rod, as well as by his Word, to both which we muſt have an ear. God ſometimes teaches his, as *Gideon* the Men of *Succoth*, *Judges* 1. 16. with Thorns and Bryers of the Wilderneſs. Let the affliction be of what kind or degree ſoever, either upon our Perſons, Names, Eſtates Families, Church or Kingdom, yea, and of long continuance, we are to look upon it as from God, and for our good; for every affliction ſpeaks to us in the language of *Ehud* to *Eglon*, I *have a meſſage unto thee from God*; And God will reckon with us for the Rods he lays upon us. I ſhall ſpeak more to this in another place.

Schola crucis eſt Scholalucis Luth. Pſal. 94. 12.

4. *The time of the Goſpel* muſt be redeemed. Goſpel-time is our ſpiritual Harveſt, and it is notorious folly to ſleep or loyter in Harveſt. The time of the Goſpel is time indeed, *viz.* a time of light, a time of love, a time of life, a time of liberty. Now the Trumpet of Jubilee ſoundeth, and all Debts and Mortgages may be taken up and releaſed. Here's *liberty for the poor Captives, and the opening of the Priſon to them that are bound.* 'Tis *now an accepted time, a day of ſalvation*, 2 Cor. 6. 2. a time to accept, or a time to be accepted, a golden and glorious time indeed. Behold, there

Mat. 4. 6. 2 Tim. 4. 10. Ezek. 13. 8 Rom. 5. 8. Iſa. 61. 1. John 6. 6.

there is a broad and clear way to his Mercy-Seat, the flaming Sword is gone, the partition-wall is down, all Bars and Gates are removed, an Act of Indemnity is proclaimed, and there is a free admission for all to come and be saved; Pardons are ready, *Isa.* 45. 6, 7.

Tempus acceptum or *tempus acceptabile.* Beza In loc.

Sinners, your dear Lord Jesus, the great Peace-maker is now an important Suitor unto your perishing Souls, namely, an inviting, knocking, waiting, promising Christ, *Prov.* 1. 22. 9. 4. *Isa.* 65. 2. *Mat.* 11. 28. *Rev.* 3. 20. *Cant.* 5. 2. *John* 6. 36. the Treasures of Grace are opened, and offered to sale upon easie terms, *without money and without price*, Isa. 55. 1. Rev. 3. 17. O make speed and come, make the Purchase, buy the Pearl of Price that's better than Rubies, and you shall have a Treasure in Heaven. The favour of God's precious Blood, white Rayment, tried Gold, and the eternal Life of your never-dying Souls is worth the having: consider also that now the Holy Ghost calls and offers his assistance to close the Bargain, to tye the Marriage-knot between Christ and your Souls, *Heb.* 3 If you lose this opportunity, you may never have the like. *The Spirit and the Bride saith come*, Rev. ult. 17.

Quod offertur gratia ex gratia Dei est, qui sua constituit rebus omnibus momenta, ut oblatam occasionem arripiamus.

5. *The time of the Sabbath or Lords-day* must

must be redeemed: We must have a special care of sanctifying that day, it being the Sabbath of the Lord our God. This golden day from morning to night must be spent in the service and worship of our Lord, either in publick, private or secret, duties, and no part of it must be lost. Take no liberty upon that day for frothy, vain, and unprofitable discourse or recreations, or to ride, buy, sell, or work. This dreadful, God-provoking Sin of Sabbath-breaking, is a sin in fashion; hundreds in this Nation serve the Devil more upon the Lords-day than any other days. Then Men are at leisure to serve the Devil, and satisfie their Lusts, and go to the Ale-house, or to exercise themselves in Sports and Pastimes. O that Magistrates, Ministers, Masters of Families, and Parents, would look to it, *Neh.* 13. 17. The Lord of the Sabbath commanded thee, that *thou and thy Son, thy Daughter, thy Man-servant, and all within thy Gate, keep that day holy.*

The Youth that lately was hanged for murdering his Fellow Servant, confessed that his Sabbath-breaking made way for all his other prodigious Sins.

The Sabbath is called a holy Convocation, *Lev.* 23. 2. and the Lord of the day is an infinitely holy, just and jealous God. The Sabbath heretofore was called *Regina dierum*, the Queen of days; in the New Testament it's called *The Lords-day*, *Rev.* 1. 10. a day in which

which we commemorate the greateſt mercy, *viz.* the glorious Reſurrection of our crucified Lord, and that which the pureſt Chriſtians in the pureſt Times did carefully obſerve.

In the Primitive Times, a ſerious and ſtrict obſervation of the Lords-day, was a trial or badge of Chriſtianity. When the queſtion was propounded, *Servaſti Dominicum?* Haſt thou kept the Lords-day? The anſwer was returned, *Chriſtianus ſum, intermittere non poſſum.* I am a Chriſtian, and cannot intermit it. It was a ſaying of an eminent Divine, that he would judge of a Man's Religion according to the reverence and care he had in keeping the Sabbath. Chriſtians, you are to keep your Lord's Reſt, and perform the holy Duties of his worſhip cheerfully, reverently, ſpiritually, *John* 4. 24. If ever you think to celebrate an eternal Sabbath with God in Glory, be careful of this Duty. To enforce it, conſider,

1. How ſtrictly the Holy God impoſeth it, and to what end it is: *Remember the Sabbath day to keep it holy.* Exodus 20. 8. This bleſſed day for communion with God, is to be premeditated upon before it cometh; therefore in the evening before the Sabbath, let all your neceſſary occaſions be done up, that you may have nothing but what becometh the work of that day. Be like *David's* good Man, *Pſal.* 112. 5. *Ordering your affairs with diſcretion*, eſpecially your ſpiritual affairs. If you expected the company

company of ſome worthy Friend would you be found in a fluttiſh poſture, or ſweeping and cleanſing your Houſes on that day, and all out of order? On the Lord's day you ſhould vehemently expect the approch and preſence of the King of Glory, therefore make all ready to entertain him.

2. Remember the excellent Epithets and Titles of this bleſſed day; it is called *a High-day, a Holy day, the Holy of the Lord, Honorable*, Iſa. 58. 13. Therefore let it be redeemed, loſe no more Sabbaths.

3. Conſider the bleſſings and ſoul-benefits of that day, if it be rightly obſerved. It is your Lord's Market-day, in the which you have the precious Oyl, the golden Mines, and Treaſure of Grace opened that day. There are ſpiritual dainties for your hungry ſouls, to which you are by Chriſt invited that day, *Iſa.* 54. 1. The Holy Ghoſt doth breath and blow that day, by the ſecret and ſweet gales whereof Saints mount up towards Heaven. The great God comes down, and gracious ſouls aſcend that day, *Rev.* 1. 10. And the Eunuchs that keep God's Sabbaths, have the promiſe of a Name in his Houſe for ever, *Iſa.* 56. 4, 5. I might add the ſevere threatnings, and God's ſingular Judgments upon the Prophaners of the Sabbath or Lord's day. The Man that was found gathering Sticks upon the Sabbath-day, by an immediate command from God was

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ſtoned to death, *Numb.* 15. 32, 34, 35, 36.

How Time muſt be redeemed.

1. *By taking and improving all opportunities for the glorifying of God.*
2. *By laying hold on the preſent time, and now day of grace for ſettling and ſecuring your everlaſting State.*
3. *By improving the preſent means of grace, for your ſpeedy growth in grace.*
4. *By doing all the good you can to others while you may.*
5. *By labouring to keep up conſtant communion with God in holy Duties.*
6. *By improving every providence and outward croſs for inward and ſpiritual advantages.*
7. *By caſting up your accounts every day, that you may make even with God.*
8. *By labouring to order every days work in reference to your laſt day, that having finiſhed your work you may be fit to leave this World.*

1. *By taking and improving all occaſions for the glorifying of God:* Dear Chriſtians this is your Father's Buſineſs, and the great errand for which you had your being.

You were born, and new-born to ſerve the intereſt of the holy and bleſſed God in the World; this is that glorious end for which you ſhould

Tempus non poteſt Deo conſecrari, niſi redemptum. Calvin. in loc.

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pend your ſtrength and time, and lay out your ſelves to the very utmoſt. That which is the chief end of your life, *viz.* To diſplay and propagate God's Glory in the World, muſt not be neglected; other things are infinitely inferior, and muſt be ſubordinated unto this. For the thoughts and deſigns of ſerving the intereſt of your Lord, is that which you muſt be always driving on in this evil World. God expects it. *Thou ſhalt have no other Gods before me*, Exod. 20. 3. God will be exalted in the heart, and in our life too. I will be glorified, ſaith the Lord, before all the people, *Lev.* 10. 3. One way or other, the great Creator will have Glory by all his Creatures. *God made all things for himſelf*, the World to be a viſible and wonderful Declaration of his excellent Glory, ſo that it is his due debt, *Pſal.* 29. 1, 2. *Pſal.* 96. 8. *Give unto the Lord the glory due unto his Name*, to walk with God in our whole courſe, to deſign his glory, is the prime mark of our Saint-ſhip and Sincerity. This is the White in the mark we ſhould aim at, the thing we ſhould purſue reſolutely, vigorouſly, with all our might. Whether we pray, or preach, or read, or hear, or celebrate Sabbaths, or converſe, exhort, or reprove, or indeed buy, ſell, plow, ſow, eat, dink, let it not be done for the World, or the intereſt of the Fleſh: we ſhould have ſuch a high eſteem of God, and ſuch ſtrong deſires and ſtrong affections to him, that the pleaſing, praiſing,

praiſing, and magnifying of God in all our ways might be our main endeavour.

Chriſtians, you are choſen out of the World to be God's Witneſſes; if you do not appear for God, his Honour and Intereſt, none will: *All* (ſaith the Holy Apoſtle) *ſeek their own*, Phil. 2. 21. but you are to deny, and keep under Self, which is directly oppoſite to the honour of your God. Wicked Men are bold and reſolute in a way of Sin, to bear up the Intereſt of the Prince of Darkneſs, and will not you be as active for the Intereſt of your Lord? The Martyrs would rather die than diſhonour God, who burning with Zeal to God's Glory, would glorifie him in the very fire. God hath made you honourable, *Iſa.* 43. 4. being Kings and Prieſts, and inrolled you amongſt the firſt-born that are written in Heaven. You have a place in his heart, and a name in his houſe, you are veſſels of honour, and ſhall be honoured, *that we might be the glory of his Grace*. Your everlaſting Father hath marked you, and ſet his ſtamp and ſeal upon you, and put a principle of life within you, that ye might love him, and live unto him. The Man that refuſed to bear up his deceaſed Brother's Name, *Deut.* 25. 9. was to have his face ſpit on in the face of the Congregation. But ſhame and everlaſting contempt will be upon their faces, that will not ſtand up for the honour of the holy God, *Dan.* 12. 2. Chriſtians, 'tis Sin that reflects diſhonour

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on God's Name, therefore allow it not in your ſelves, and prevent it what you can in others. Remember your time, and redeem God's Glory; your days are evil, and you have but a few days for this Work, do it, and God will own you and advance you to a Kingdom.

Beloved in the Lord, though you differ in other things, agree in this to glorifie God on Earth, *that you may with one mind and one mouth glorifie God*, Rom. 15. 6. Every one that's godly, crying out with holy *David*, Pſal. 34. 3. *O magnifie the Lord with me, and let us exalt his Name together*, 1 Cor. 10. 32. Joh. 14. Epheſ. 1. 6. *As many as are perfect will be thus minded*, Pſal. 3.

2. *By laying hold upon the preſent time, or now day of Grace for the ſetling and ſecuring your everlaſting State, or bleſſed Eternity.* Your Souls concerns are the greateſt; yea, of infinite moment, and the things of Eternity claim a ſuperiority. If you purpoſe to do your Souls good, you muſt firſt ſeek the Kingdom of God, *Mat. 6.* 33. and take the Kingdom of Heaven with violence. *Mat.* 12. 12. *Let me die the death of the Righteous*, or, *Lord have mercy on me* when you come to die, will not do, *Numb.* 23. 10. *Mat.* 25. 11. And know Sinner, it muſt be done in this thy day, now or never, *Luke* 19. 42. While the door of Grace is open, before the Bridge be drawn, and Mercy gone, *Iſa.* 55. 6. this muſt be done. 1. By complying

complying with the preſent Call of the Goſpel, in cloſing immediately with Jeſus Chriſt, and in giving and in reſigning your ſelves wholly unto him. This is that one thing neceſſary, that muſt be done ſpeedily, to ſecure your ſouls, to provide for their everlaſting welfare. Therefore do not procraſtinate or delay it for a World. 'Tis thy grand affair, that muſt make thee or mar thee to eternity. *He that believes, ſhall be ſaved; he that believes not, is condemned already*, Joh. 3. 36. Joh. 8. 24. Joh. 1. 12. If you do not now imbrace the Lord Jeſus upon the great and glorious terms of the Goſpel, you will as certainly be damned, as if you were in Hell amongſt the Devils already, 2 *Theſ.* 1. 8, 9. *Heb.* 2. 3, 18. You that want Chriſt will you welcome Chriſt, ſaying with thy Soul, Come in thou bleſſed of the Lord, enter thou King of Glory, *Pſal.* 24. 7. Thine is the Kingdom, take the Throne, ſit upon the chiefeſt Chariot, take up thy lodging in my Heart for ever, and ſuffer not the dead Child to lie in the place of the living Child; and a dead World, and damnable Luſts, where my Lord ſhould lodge; O bleſſed day and happy hour, in which the Heir of Heaven, and periſhing Sinners meet, and are married! Here is a match for you! will you renounce all others, Sin, the Devil, and carnal Companions, and joyn your ſelf to the Prince of Life? ſpeak the word, and the work is done; open the door, and he will

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certainly come in, and take up his abode for ever. All that the Father hath given him, shall come to him; and him that cometh he will in no wise cast out, *Joh.* 6. 37. *Rev.* 3. 20. *Isa.* 26. 13. 44. 5. 2 *Cor.* 8. 5. *Acts* 16. 30.

2. By repenting without delay. This is the second great work, in which you must make speed; for until this be done, you are in danger every moment of droping down to Hell. Remember the sad story of the Woman, who when her House was on fire, had her Child burning while she was saving some of her Goods. Sinners, your danger is great, your opportunities are flying, fly you as fast. Let me say to thee as the Angel to *Lot*, *Gen*, 19. 16, 17. When in danger of being burned, *escape for thy life, stay not lest thou be consumed.* The Life and Salvation of thy Soul cannot be secured without this, *Acts* 11. 18. 2 *Cor.* 7. 10. *Luke* 13. 2. Therefore labour to know the plague of thy Herat, 1 *Kings* 8. 28. and plow up the fallow ground; sow in tears, and set about it this instant before this day be ended this Sermon ended, lest it should be said of thee as of that Woman *Jezebel*, Rev. 2. 21. *I gave her space to repent, and she repented not; and so Gods fury came forth like fire, and burnt, and none can quench it*, Jer. 4. 3, 4.

3. By making it your great business to secure an interest in Christ, getting your Evidences for Heaven bright and clear. Christians,

till

till you have gotten the pledges and tokens of Gods love to your Souls, till you are assured of the truth of your Faith, and the sincerity of your Repentance, and hereby of the pardon of sin, and of your interest in the Lord Jesus, you can have little comfort in your Souls or boldness towards God. Therefore, with might and main, work out your Salvation, *Phil.* 2. 12. *Make your Calling and Election sure*, that upon certain grounds you may say as the Church, *Lam.* 3. 24. *The Lord is my portion saith my Soul, Doubtless thou art our Father*, Isa. 63. 16. Or as holy *Job* in his deep affliction, *Job* 19. 25. *I know my Redeemer liveth: I am thine, save me*, Psal. 119. 91. *Truly I am thy servant. I am my Beloved's, and my Beloved is mine*, Cant. 2. 26. Christians, this assuring Faith, is attainable pray for it, and vigoriously press after it that you may be sealed up unto the day of Redemption, that so an entrance may be ministred unto you, into the everlasting Kingdom of our Lord and Saviour Jesus Christ, 2 *Pet.* 1. 10, 11. And O how well have they redeemed their precious Time, that have secured their never dying Souls. Know this, That assurance requires both diligence and perseverance; therefore you must be constant in the use of means, and lay hold on every opportunity of enjoying the Gospel. This our Lord commendeth in *Mary*, calling her attendance on the Word preached, a chusing the

good

good part, *Luke* 10. 40. there you will taste the Cyrystal streams, and view the Golden Mines of sound Doctrine, and Wells of Salvation. This is the place of Spiritual VVonders where, the dead are raised, the Lepers cleansed, the eyes of the Blind opened, and the Devils ejected; Gospel Ordinances are the Golden Galleries where the King of Glory walketh; the Bed where immortal Souls are begotten unto God, and in which the broken hearts do travel till Christ be formed in them. Through these golden Pipes, the VVater of Life is poured out upon thirsty panting Souls, for the chearing of their Spirits. Here is the Doctrine preached, and words whereby thou must be saved, *Acts* 10. Here Christ's Mother found him, it being the place where the Bridegroom and the Bride meet and solace themselves together. Do not forsake the solemn Assemblies; remember what *Thomas* lost by being absent when Christ came. O come to the Posts of VVisdoms Doors, and with empty Pitchers set your selves under the Spouts of the Sanctuary. 'Tis upon these Waters the Angel moves, and Souls are healed. This is the School where all Gods Children are taught of God, and instructed unto the Kingdom of God.

3. *By improving the present means of Grace for your speedy growth in Grace*, that so the grain of Mustard-seed might become a great Tree, *Mat.* 13. 52. The Christians Course is compared

compared to a Race, a Walk, to the Morning light, 1 *Cor.* 9.24. *Rom.* 8. 1. and therefore you muſt go on, and be progreſſive whilſt you live. Believers ſhould be as greedy of Grace as the Men of the World are of gain; becauſe one grain of grace is more worth than an houſe full of Gold, yea, better than Rubies. You are compared to Stars, to fruitful Trees planted by the Rivers of Water, and you ſhould gliſter and ſhine in this dark night of Helliſh Prophaneſs, and live down, and convince this accuſing debauched Generation. The Trees of the Lord ſhould be full of Sap, *Pſal.* 104.16 being grafted into the true Olive, and under the ſweet dews of Heaven, you ſhould flouriſh in the Courts of the Lord, and bring forth fruits in old age, *Pſal.* 92.12,13,14. Chriſtians keep your Lamps burning, and hold on your way, and that the day of grace may wax ſtronger and ſtronger. Make no ſtop, but ſtrain to get and keep before, that you may win the prize. Growth in Grace is required of the higheſt Gyant, as well as of the loweſt Dwarf in Grace. They ſay of the Crocodile, he groweth as long as he liveth; and when he ceaſeth to grow he ceaſeth to live. How many poor creeping Chriſtians are there who can hardly keep life and ſoul together, being like the door upon the hinges, *Prov.* 26.14. and why, but becauſe they are come to a pitch, and paſt growth, as ſoon as ſprung up above ground. If there be

the truth of Grace; there will be an endeavour after the ſtrength of Grace; where is life, there the growth, 2 *Pet.* 2. 2. *The path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day*, Prov. 4. 18. Sirs, up and be doing preſs towards the mark, *Add to your Faith, Vertue; to Vertue, Knowledge; to Knowledge, Temperance; to Temperance, Patience; to Patience, Godlineſs, that ye be neither barren nor unfruitful in the knowledge of our Lord and Saviour Jeſus Chriſt. Be ye therefore ſtedfaſt, unmoveable, always abounding in the work of the Lord. And if ye do theſe things, you ſhall never fall*, 1. Cor. 15. verſe laſt. 2 Pet. 1. 5, 6, 7, 8.

1. *By doing all the good we can to others, while we have opportunity.* As we have therefore opportunity, let us do good unto all Men, Hereby we imitate that character of Divine Goodneſs, *Pſal.* 119. 68. *Thou art good, and doſt good. Let every one pleaſe his neighbour for his good to edification*, Rom. 15. 10. Theſe four ways we muſt do good to others.

1. This muſt be done eſpecially in your Families, to them that are more immediately under your charge, and for whom you muſt ſhortly give an account to the dreadful Judge of Quick and Dead. If Chriſt be come to thy heart, let Religion be ſet up in thy Houſe without delay. If thou art really gracious, be relatively good ſeeking the profit of many, that they may be ſaved, 1 *Cor.* 10. 33. Sirs, if you would not

not be guilty of Soul-blood, Soul-murder, resolve to set up the Worship of God in your Families, and let Family-work stoop to Family-Worship. Endeavour to teach thy Children and Servants to know, obey, and serve the Lord, who is a Rewarder of them that diligently seek him. If you are the Children of faithful *Abraham*, do as he did, and walk in his path, *John* 8. 39. The holy heart-searching God witnesseth of *Abraham*, *Gen.* 18. 19. *I know him, that he will command his Children, and his Houshould after him, and they shall keep the way of the Lord.* 'Tis a great trust to have the charge and trust of Souls, therefore let not your Children and Servants live as they list, but command them out of the ways of sin, which will certainly bring them to Hell. O that Parents and Masters of Families would take up holy *Joshuah's* resolution, *Josh.* 24. 15. *As for me and my house, we will serve the Lord.* But on the contrary, many seem, as it were to have banished God and the Practice of Piety out of their Houses as if Parents and Children, Masters and Servants were resolved to serve the Devil and to go to Hell, *John* 8. 44. The neglect of Family-Duties is a dreadful and provoking sin, and that (as a godly Minister said) which will untile the House and cause God to rain Curses upon the Table. Read and tremble at the Prophets imprecation, *Jer.* 10. 25. *Pour out thy fury upon the Heathen that know thee not; and*

upon the Families that call not on thy name. How many prayerleſs Husbands, do give occaſion to their Wives to ſay to them, as *Zipporah* to her Husband. *Exod.* 4. 25. *A bloody Husband art thou to me.* Your Wives, Children, Servants, will ſadly bewail it, and cry out living or dying; Oh that ever we were married to ſuch Husbands, born of ſuch Parents, bound to ſuch Maſters that had no regard to ſerve God, or care of Souls! If you are Chriſtians indeed, let a conſtant courſe of reading the Word, Catechiſing and Prayer be kept up in your Houſes for when Death hath ſeparated you and your Relations, it will grieve you to the Heart, that you did no more to further the good of their precious Souls, *Acts* 10. 2. 30.

2. By taking all occaſins, where-ever you are, or come, to further the Converſion of periſhing Sinners. If you have taſted that the Lord is Gracious, and are taken out of the Iron Furnace as Fire brands, out of the burning, where, where is your pitty and bowels to Souls in peril? Can you be contented to be happy, *Jude* 22. and to go to Heaven alone, and not endeavour by your Prayers, Councils and Examples, to perſwade and draw others into Heavens way? Wicked Men are active for the Devil, who like Snails, leave their ſlime behind them, where-ever they come; and are emptying the poyſon of ſin one into the other, and ſo furthering their Damnation. What multitudes do you ſee weltring in their Blood, and making poſt haſt to

Hell,

Hell, whose desperate and deplorable case should excite your compassion, and cause you to speak a word in season for their Salvation? Your dear Lord, whom you should imitate, *when about doing good*, *Acts* 10. 38. He improveth his opportunity, (*John* 4.) to convert a notorious Sinner; though weary and thirsty, was not careful of hasting to the Meat, because he preferred the opportunity to bring her Soul out of Satans snare, and to save her. When at your Tables, or buying or selling, or travelling, opportunity may be taken to speak of God, and the things of God, and to leave some conviction upon the Company. Thus *Philip* falling in with the Eunuch whilst he was riding on his way homewards from *Jerusalem*, closed with him, and was an Instrument to save the Soul of him he never saw before, *Acts* 8. And by the Heavenly discourse which dropped from the mouth of Mr. *Carter*, Pastor of *Brainford* in *Suffolk*, a Gentlewoman was converted while she was waiting on him in his Chamber, warming his Bed. A word spoke in season, through Gods blessing may save a Soul; and it is our duty to endeavour it. Mr. *Ignatius Jordan* of *Exeter*, was exceeding instrumental this way; who would go from house to house to put his Neighbours in mind of their Souls concern. Holy *David* was not afraid or ashamed to speak of God before Kings, and to tell what God had done for his Soul: and, said he, *I will teach*

tranſgreſſors thy ways, and ſinners ſhall be converted unto thee, Pſal. 51. 13. for *he that converteth a ſinner from the evil of his ways ſhall ſave a ſoul from death. Jam.* 5. 20. When at any time your Neighbours are ſick, and under the hand of God, take that opportunity to viſit them, to put them in mind of Death and Judgment, and to make them ſenſible of the neceſſity of Faith and Repentance, without which there can be no hope of Heaven. Our *Proverb is, to ſtrike while the Iron is hot.* Upon a Bed of languiſhing, when Death looks Men in the face, they ſeem ſerious and fit to receive the impreſſion of faithful Counſel for their Souls. To which joyn ſerious prayer; for, *the prayer of Faith* (ſaith the Apoſtle) *ſhall ſave the ſick*, and may ſave thy Soul.

3. By provoking and encouraging our fellow Brethren in the way to Heaven. We muſt *exhort one another daily, while it is called to day*, Heb. 3. 13. *And provoke one another unto love, and to good Works; and ſo much the more as we ſee the day approaching*, Heb. 10. 24, 25. Wicked Men, and the Children of the Devil, have their *go with us*; and do ſtir up one another in the way to Hell; and ſhall not Saints edifie *and build up one another in their moſt holy Faith*, Rom. 14. 15, 19. 1 *John* 3. 11. *Eph.* 4. 29. 1 *Cor.* 14. 26. *Jude* 20. *They that feared the Lord, ſpake often one to another*, Mal. 3. 16. Chriſtians ought and ſhould ſpend that time in ſerious and profitable diſcourſe, which

others

others ſpend and waſte idle in and vain diſcourſe. Say with the Man after Gods own heart, *Come all you that fear God, and I will tell you what he hath done for my ſoul.* That which you have ſeen and heard, you muſt declare one to another, 1 *John* 3. 3. Hereby be helping forward towards Heaven, and comforting one another by the comfort wherewith our ſelves are comforted, of God, 2 *Cor.* 1. 4. *When thou art converted ſtrengthen thy Brethren,* Luke 22. 32.

4. We muſt do good to others, by diſtributing to their outward wants and neceſſities, and hereby *lay up a treaſure in Heaven, before our treaſure in Earth fail,* and we loſe both, *Mat.* 19. 21. This is to honour the Lord with your ſubſtance, *Prov.* 3. 9. This is to make friends with the unrighteous Mammon, and to provide your ſelves Bags which wax not old, a Treaſure in the Heavens that faileth not, *Luke* 12. 33. This duty muſt not be forgotten, (*Heb.* 13. 16.) becauſe 'tis a ſowing of Seed, 2 *Cor.* 9. 6. And it will ſpring and bring forth a Crop or Harveſt in this or the other World, *Eccl.* 11. 1, 6. God will not forget it, *Heb.* 6. 10. The Lord Jeſus will certainly reward it, *Mat.* 25. 40. A *well done* from Chriſt hereafter, will compenſate all the Service of *well done here, Mat.* 25. 31.

5. *By labouring to keep up conſtant communion with God in all holy duties.* Chriſtians, you may loſe time in the very ſervice of God, if you are not careful therein to converſe with

him. Take heed of a ſlight Spirit in ſerious performances. God looks upon the Heart, and moſt there. Some ſerious preparation is neceſſary before you approach the preſence of the high and only God. *Joſeph* ſhaved himſelf before he would come into *Pharaohs* Preſent. Let your Heaven born Souls in every duty, with the Love-ſick Spouſe, go out to meet your Lord; and take up with nothing elſe. 'Tis not the Picture of the Husband, but the preſent of the Husband that can ſatiate the truly loving longing Spouſe. It is a Bleſſed ſight to ſee Souls working towards God, gaſping and panting after the Lord Jeſus Chriſt, *Pſal.* 32. 1, 2. O labour for ſuch a frame of Heart, and bewail a narrow and contracted Spirit. Do not perform Duties for Duties ſake, ſo as to make Duties the end of Duties: But as the *medium*, by which the Soul may draw nigh to God, and meet with him. The countenance and preſence of God in a Duty, is the very Suburbs of Glory yea, the very gate of Heaven, *Gen.* 28. 17. Let this be in thy thoughts, and the very purpoſe of thy heart and expect in vehemently in every acceſs to God. Let thy Soul *follow hard after God.* and ſay, *one thing have I deſired of the Lord, that will I ſeek after, that I may dwell in the Houſe of the Lord all the days of my life,* Pſal. 27. 4. Pſal. 84. 2. Duties are only the outward Court, but the form, ſhell and carcaſs of Religon; as Pipes without Water, Breaſts without

without Milk; as Sails without Wind, or as a Body without Soul, that hath no life. The increaſe of your Grace and Holineſs depends upon your acquaintance and communion with the God of Grace. It was *Moſes* his being on the Mount, that made his face to ſhine; and the Kings being at the Table, that cauſed the Churches *Spikenard* to ſend forth the ſmell thereof, *Cant.* 1, 12. The preſence of the Glorious God on a Sabbath, the preſence of God in Prayer, or at a Sacrament, will be unto the Soul as marrow and fatneſs, and that which will make thy hands to drop with Myrrhe, and thy fingers with ſweet ſmelling Myrrhe. Thus it was with the Spouſe, when her Beloved put in his hand by the hole of the door, *Cant.* 5. 4. 5.

6. *By improving every Providence, every Comfort, every Croſs for Gods Glory and our own Spiritual advantage.* God doth nothing in vain; for he hath a peculiar reſpect unto the Good of his People in all his Diſpenſations he doth time, and meaſure, and order every dark an Afflicting Providence for his Churches advantage, *Jer.* 24. 5. *Rom.* 8. 24. *Heb.* 12. 10, 11. God's chaſtning and teaching commonly go together, therefore it is we muſt *bear the Rod, and who hath appointed it*, Mic. 6. 9. The Rod hath a *Voice*; Beaſts may feell the Rod, but the Believer hears the Rod. Gods Rod ſhould make us like *Aarons* Rod, bud, bloſſom, and to bring forth the peaceable fruits of Righteouſneſs.

ouſneſs, *Heb.* 12.11 Now if you would be bettered by affliction, endeavour to do three things.

1. To underſtand the meaning or mind of God in them, for what ſins committed, or duties neglected they are ſent: Afflictions are Gods Meſſengers, and we ſhould never be at quiet till we know their errand, *Job* 10. 2.

2. See the hand of God in all thoſe Afflictions. So did *David*, *Pſal.* 39. 10. And holy *Job* 1. 21. *Hoſ.* 6. 1.

3. Labour to anſwer the end of God in your ſtraits and troubles, that you might be made more humble, more holy, more heavenly than before; that we may ſay and find, that it hath been good for us to be afflicted. We have as much reaſon to ſeek unto God for a bleſſing upon our *daily Rod*, as upon our *daily Bread*.

4. *Time muſt be redeemed by caſting up your accounts every day, and ſo to make even with God, and not get farther into his debt.* This will be the way to get acquaintance, to procure a pardon, before you are called and forced to an account. Secret duties, if well done are the ſweeteſt duties; and yet ſadly neglected by Saints themſelves. You ſhould retire every night, and ſpend a little time in ſelf-examination; and when you ſit alone, commune with your hearts, and call over the paſſages and actions of the day paſt. We read *Gen.* 24, 63. that *Iſaac* went out in the evening-tide to meditate; a precious duty, but rarely practiſed. Chriſtians ſhould

ſpend

ſpend void ſpaces of Time in ejaculatory Prayer and holy Meditation. And O how hard it is to aſcend this Mount of Heavenly Meditation! 'Tis very eaſie and delightſome to think of the World the pleaſures of Sin, Friends, Riches, worldly Buſineſs; but to meditate on God, Heaven, Eternity, the inſufficiency and vanity of the Creature, the bitterneſs of Sin the certainty of death and Judgment, (the very inwards of Religion) is very difficult. Before you lie down upon your Beds at night, call your ſelves to an account by ſuch queſtions as theſe.

1. I have lived many years in the World; what have I been doing all my days; Have I anſwered the end of my being? 2. Have I had a holy awe of God in the midſt of my worldly Buſineſs this day? What thoughts of Death and Judgment have I had? Where hath my Heart been?

3. How have I performed Duties this day? What have been the Sins of this day, the Mercies of this day, that I may beg the pardon of the one, and bleſs God for the other?

4. What Aſſiſtance and Communion with God have I had this day in the duties of his Worſhip? Have not God and my Soul been Strangers this day, and many days together?

5. What have I done or ſpoken for God and his glory this day, in my Family or elſe where? Have I demeaned my ſelf like a Child of God this day? This is to make Religion our buſineſs, or to walk in the fear of the Lord all the day.

6. *Improve*

6. *Improve your time by endeavouring to order every days work with reference to your last day.* The end of every duty, and the great reason of redeeming time lies here, namely, that we may be fit to die, and ſtand before God. Therefore muſt we glorifie the infinite only God, and make him our Friend. Hence it is that we muſt ſecure our Souls, and ſpeedily get into Jeſus Chriſt and grow in grace, do good to others, call our ſelves to an account, and clear our Title unto Heaven, that all our work may be done up while it is day, and none left to do, let Death call when it will.

The Reaſons why our precious time muſt be redeemed, are.

1. Becauſe the days are evil.

2. Becauſe it is a conſiderable part of our Chriſtian Wiſdom.

Reaſon 1. *Becauſe the days are evil.* This is the Apoſtles Argument to inforce the duty. Precious Time, and evil days run parallel; therefore no part of a little time muſt be loſt. I ſhall inſtance in a few particulars to make it appear.

1. *The Tears of falſe Doctrine, or Diabolical Blaſphemous, Damnable Opinions, do abound.* How do the Devils Agents endeavour to raze and undermine the very Foundations and the Principles of the Chriſtian Faith? Thoſe old and damnable Hereſies that have been condemned and expunged out of the Church of God, are greedily imbraced and ſwallowed down

by

by more than a few, 2 *Tim.* 3. 1. & 4. 3. 2 *Pet.* 1. 12. *Ye therefore, Beloved, ſeeing you know theſe things before, beware leſt ye alſo being led away with the error of the wicked fall from your ſteadfaſtneſs*, 2 Pet. 3. 17. 2 Tim. 1. 13.

2. *Mens flagitious lives, and moſt prodigious ſins make the days ſtill evil.* VVhat execrable abominations are there committed upon the Stage of this evil World? Iniquity abounds, Wickedneſs is in credit and Religion under diſgrace. Many hate the power of Godlineſs, but are not aſhamed to wear the Devils Livery. May we not complain with the Prophet, and ſay as, *Hoſ.* 4. 12. *There is no Truth, nor Mercy, nor Knowledge of God in the Land. By ſwearing, and lying, and killing, and ſtealing, and committing Adultery, they break out, and blood toucheth blood: therefore ſhall the Land mourn.* And as, Iſa. 59. 12, 15. *For our tranſgreſſions are multiplied before thee, and our ſins teſtifie againſt us; and truth faileth, and he that departeth from iniquity, maketh himſelf a Prey.* And, *Amos* 5. 10, 12, 15. *They hate him that rebuketh in the gate, it is an evil time.*

3. Many are back ſliden and Apoſtatiſe. How are the mighty fallen? The Falling ſickneſs hath been an Epidemical Diſeaſe, *Mat.* 24. 12. *Becauſe iniquity ſhall abound, and the love of many ſhall wax cold*, Jer. 2. 2 Tim. 1. 15. Rev. 2. 4

4. Doth not God frown and threaten, to remove the Candleſtick, and leave us in darkneſs *Rev.* 2. 5. *Am.* 8. 9, 11.

5. How

5. How is the Family of God, and Friends of Christ, divided and sub-divided one from another? *Moab* and *Ammon*, *Herod* and *Pilate*, can unite against Christ and his Interest, when Christs little Flock are at a distance one unto the other, 1 *Cor.* 3. 3, 4. and when it thus comes to pass, the days are evil, and our time had need be redeemed.

Reason 2. *Redeeming the time, will render us truly wise. See that you walk circumspectly, not as fools, but as wise, redeeming the time*, Ephes. 5. 15. *Eccles.* 6. 4. The wise mans Heart (saith *Solomon*) discerneth both Time and Judgment. To work while it is day, and to do a great deal of work in a little time, commendeth the wisdom of the Agent. Whatever Learning, Parts, Endowments Men have, they are not wise unless they redeem the Time. The Men of *Issachar* were of great account with *David*, because they had understanding of Times, to know what *Israel* ought to do, 1 *Chron.* 12. 32. The wise God, in whose hands is our Time, taxes the *Jews* for fools, *not observing the time*, Jer. 8. 7, 8. and so doth our Lord Jesus the Pharisees, *Mat.* 16. 2, 3. Therefore redeeming of Time is called a *walk in wisdom*, as the Apostle expresseth it, *Col.* 4. 5.

The APPLICATION.

Use 1. FIrst, If Time must be redeemed, we must infer, that sure then *there is an Eternity*. Let all the Wasters of Time

Time count upon it. It is as certain as any thing in this World, that there is another World. You may venture your Lives, your Souls and all, upon the truth of it. Why should the blessed Apostle *Paul* press Believers so strictly to redeem Time, but in order to their everlasting welfare? Assure thy self of it, and believe it as firmly as if both Eternities did now present themselves to thy bodily eyes, and thou didst see the Devils and Reprobates in their Chains of Darkness, and hear them cry and roar in those Eternal Flames: And also see *Abraham*, *Isaac* and *Jacob*, and all the Saints departed, upon the Throne, singing the Song of *Moses*, and the *Lamb*. This is that which is either believed or feared by the best and worst of Men: O that it might have a deep and lasting impression upon all your Hearts!

2. *The opportunity of Time is a very precious priviledge.* To have a gale of opportunity to convey us to Glory, or the white Flag upon the *Wall, inviting* us unto our work, to sue out our Pardon before 'tis too late. Time is a rich invaluable Treasure, and yet a transient Treasure.* Time (Gods Post) runs apace, yea, flies as it were upon Eagles Wings, and will be gone. Time is compared to Golden Sands running between two Eternities, and 'tis an infinite mercy they are still running, that you have a day to work out your Salvation, to agree with the Adversary while

* *Punctum est quod vivimus & punctum minus.*

while he is in the way, *viz.* to make up the breach between God and your Soul, *Rev.* 2. 21. The continuance of Time is very uncertain. *The Time is ſhort*, 1 Cor. 7. 29. The whole is but a Span, a very little ſpace. 'Tis but a few days more, and then the laſt day; a few hours more, and then thy departing hour; a few breathings more, and then thy laſt breath.

3. *Time, as precious as it is, and which ſhould be redeemed at any rate, is often let ſlip.* What ſhall we do to paſs away the time? is common in ſome Mens mouths; it is a commodity that lies upon their hands; they know not what to do with it. How profuſe and prodigal are moſt of this great treaſure who make no improvement of it? How often hath opportunity come to us, and waited on us, but very few are found to lay hold upon it? To how many time-waſters may that killing Text, *Luke* 19. 41, 42. be applied? *And when he came near, he beheld the City and wept*? He could not ſpeak without tears, ſaying, *If thou haſt known* (even thou at leaſt, in *this thy day*, *the things which belong unto thy Peace, but now they are hid from thine eyes.*

Non exiguum temporis habemus, ſed multum perdimus. Sen.

Spiritual ſloth, whereby we loſe ſo much of our precious time, it is a ſore evil, and very dangerous. Slothfulneſs (*Solomon* ſaith) *caſteth into a deep ſleep*, Prov. 9. 15. The ſlothful man is like the door on the hinges, *Prov.* 26. 14.

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The ſlothful is brother to the great waſter, *Prov.* 18. 9. Therefore be not ſlothful, *Rom.* 12. 11. *Heb.* 6. 12. We read that *Joſhua* ſaid to the Sun, *ſtand ſtill*, but God never ſaid to the Soul, *ſtand ſtill*. Religion requires action, labour, diligence, for it doth no conſiſt in airy, empty notions, and ſpeculations of the head; but in the exerciſe of the mind and heart. Habits must be exerted, Grace improved, Heaven (that is all up-hill) muſt be ſtrived for, and gotten, as it were by force and victory. 'Tis a ſhameful and deformed ſight, to ſee a Man profeſſing godlineſs in a Lethargy, and not proſecuring his duty. Caſt off thy lazy and dull ſpirit and temper, leſt thou be found that wicked, ſlothful and unprofitable Servant, who muſt be caſt into utter darkneſs, *Mat.* 25. 26, 30. Let me ſay to them as the *Danites* to their Brethren, having ſpied out a good Land, *Judges* 18. 9. *Are ye ſtill? Ariſe and be not ſlothful to go and poſſeſs the Land.* The Heavenly Country is before you; ariſe and work, and loſe it not for want of Labour. Let not ſpiritual ſloth, by eating out your time, hinder your work, and rob you of your wages, *Rev.* 3. 11.

Exigua pars eſt vita, quam nos vivimus.

5. *If the beſt of Saints ſhould redeem their time, what have Sinners need to do?* You that have been ſlumbring and ſleeping all your time, and not gone one ſtep in the way to heaven, but many in the way to Hell, had need be up and doing

doing, or else you will be eternally undone. *Whilst it is called to day, if you will hear his voice harden not your hearts*; do not spend so freely of this swift and precious stream of time, every drop of which, hath an influence upon Eternity. *Knowing the time, that now it is high time to awake out of sleep. The night is far spent, the day is at hand; cast off therefore the works of Darkness, and put on the armour of Light. Let us walk honestly, as in the day; not in Rioting and Drunkenness, not in Chambering and Wantonness, not in Strife and Envy; but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof,* Rom. 13. 12, 13, 14.

6. *If time, and every part and moment of it must be improved; this serves to confute those that reproach serious diligence in Duty as a needless thing.* If the business of our immortal Souls did not require great care and diligence, why doth *Paul* here injoyn us to walk circumspectly, not as fools, but as wise? Christians, 'tis your wisdom to know your Work, and the time to do it. There is no trifling about Eternity; now is the day for the things of your Peace, let it not be hid from your eyes. It will be very sad when you are passing into the other World, to see that you have all your life-time been sowing the Wind.

Use 2. Examination. *Try whether you are Redeemers of the time, or no.*

Reflect

Reflect upon what I have ſaid, and thy Conſcience will tell thee, thou haſt ſpent moſt of thy time in ſin and vanity. How fruitful are thy Duties? Are thy hours for God? Do time and Duty go hand in hand? Mayeſt thou not cry out, many a time, *Diem perdidi*? daily I loſe a day. Examine your ſelves do not ſilence or ſtop the mouth of Conſcience; if ſo, it will cry aloud another day.

Let me ask you theſe few queſtions.

1. Have you ſeriouſly bewailed the loſs of time, and begged the pardon of it?

2. Have your ſouls ſincerely cloſed with Jeſus Chriſt, and freely and fully given up and reſigned your ſelves to him to be his for ever?

3. Do the great concerns of God's Glory and your Salvation bear down all before them? Canſt thou ſay, though I follow my Calling, and take care for my Family, yet I am moſt ſolicitous about my everlaſting condition? Whether they be pleaſures or profits, can I ſay, Pleaſures of ſin be gone, World ſtand by? There is a God to ſerve and honour; I have a Soul muſt be ſanctified and ſaved; I have a ſhort time to redeem, I have a debt to pay, an account to give, a Sentence to receive, an Eternity to live. This is not to be ſlighted; I muſt and will ſave my Soul; Hell is moſt intolerable and eternal.

4. Will you now promiſe and ſtand to it, that for the future you will trade more for Eternity,

Eternity, and get better evidence for Heaven? Go about the work of Faith and Repentance ſpeedily, leſt Death ſhould call, and you not ready.

Uſe 3. Of Lamentation. *That Profeſſors ſhould be ſo far from redeeming of time or of doubling their diligence, that they neglect their Duty.* I may cry out with the Prophet, Call for the mourning Women, for who is not guilty in this kind? *Amos* 5. 16. Sirs, for this ſhould our ſouls mourn in ſecret places; the ſerious conſideration of which, is enough to fetch blood from our hearts, and floods of tears from our eyes. How little care is taken in ſpending that well, which when it is gone, we have no hope it can be reſtored to us again? Do not you complain of the want of time, ſeeing you waſte time? There are many poor frivilous excuſes: The Servant will ſay, that he hath an hard cruel Maſter, the Wife complains of her wicked Husband, the Child of his ungodly, Father, another, of the poverty of his Family, he can ſpare no time. Whoever pretends the want of time, let me tell thee thou haſt a carnal, dead, ſinful, ſlothful heart, the cauſe of all. Haſt thou not time for every other thing; namely, a time for eating, drinking, Sleeping, potting, piping, playing and none for Heaven? Can you riſe early, go to bed late, and eat the bread of careſulneſs, to get the meat that periſheth; and find no time for God and your Souls?

Will

Will this excuſe thee another day, thou careleſs, ignorant, deluded Soul? Your Corn, Cattle, your Sheep, your Swine, your Hawks, your Horſes and Dogs are cared for; but for the better part there is no care at all. Wilt thou tell the great and terrible Judge, at the laſt day, I would have been ſaved, but I had not time? There are many that eat their bread by the ſweat of their brows, that take time for their Souls, who will be brought in as Witneſſeſs againſt you at the laſt day. Will you ſquander away your Time, and the days evil, and opportunity for your ſouls hardly come at? O conſider, it is high time to awake out of ſleep.

Exhortation to redeem time.

Uſe 4. You have heard what it is to redeem Time, and how Time muſt be redeemed. *Now let all reſolve, without delay to put this ſo neceſſary a duty in practice.* Let young ones reſolve upon it, and the middle-aged with the hoary-heads. Tender unto God the cream and flower of thy Age and Time, and think it not too ſoon. In things of far leſs moment, you are for haſte and ſpeed. If you were ſtarving for want of Bread, you would think every hour long till you have a ſupply. If your Bodies were tortured and tormented with pain and ſickneſs, would you think that eaſe and health might come too ſoon? If a Man were in the Sea near ſinking, can a Boat come too ſoon? or can a condem-

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ned Malefactor have his Pardon too ſoon? haſt thou lived without God, and Satan's ſlave, and in danger of dropping into Hell fifteen or twenty years; and canſt thou get into Chriſt to ſecure thy immortal Soul too ſoon? haſt thou not been the Divil's too long already? Suppoſe thou hadſt died in thy Chriſtleſs ſtate, where had thy Soul been? Is it not better to be the Lords Servant than Satans ſlave? Ask the godly Man that hath made trial, and he will tell thee. The ſooner thou art in a ſtate of Grace, the fitter thou wilt be for Glory. Make ſpeed in thy work, do thy ſpiritual buſineſs, thy wages are ſure, and thou ſhalt be bleſſed. Conſider there was never any one repented (living or dying) that they were the Lords, and converted betimes.

And for you that have paſt the time of Youth, in the ſatisfying youthful luſts, and lived, it may be thirty, forty or fifty years in a courſe of ſin and vanity, is it not more than time for you to bethink your ſelves? In ſo many years you have made ſad work; who can tell how often you have offended, that have been profane Swearers, Drunkards, Lyars, Sabbath-breakers ſo long? If you were certain of having ſo many years to come, yet the Devil, the World and your Helliſh Luſts, have had half your time. O let the time paſt ſuffice; know, your times are in Gods hands, *Pſal.* 31. 15. So that you are not certain of a day to come; therefore

begin

begin and make good ſpeed in your work.

And for the gray-headed, againſt whom Death hath raiſed his Batteries, you can have but a few ſands in your glaſs, your departing hour cannot be far, your candle is within the ſocket, and it may be, is come to a ſtinking ſnuff. Do you not ſee the Keepers of the old rotten houſe begin to tremble, and the ſtrong men bow themſelves? Expect the next blaſt the houſe to fall. If you that are leaning on your ſtaves and looking through your Spectacles, being ready to enter upon Eternity, do not mind your work immediately, Wo, wo be unto you for ever. If God ſhould work a ſpiritual Miracle, in converting and pardoning an old gray-headed ſinner, that hath been idle till the eleventh hour, *Mat.* 20. 6. would it not be matter of amazement and wonder to Men and Angles? for the Devil to be caſt out of poſſeſſion after he hath been an Inhabitant threeſcore years and more; for ſuch an one to be born again would be ſtrange indeed. I have heard of an old man, who being really converted not long before his death, cauſed this to be written on his Tomb; *Here lies a very aged man of* THREE YEARS OLD. He reckoned his time and life before as loſt, and worth nothing.

Now you that have put off God and hazard your Souls ſo long already, might loſe no more time, conſider theſe Motives.

1. *The*

1. *The preſent Time is God's Time, and muſt be yours.*
2. *God the righteous Judge will reckon with you for your time.*
3. *You have ſolemnly promiſed to redeem it.*
4. *Men take and improve opportunity for other things.*
5. *Satan, your deadly enemy, is always buſie, and will loſe no time.*
6. *Saving Grace is an active and ſpringing Principle.*
7. *Time once had, and loſt, cannot be recalled.*
8. *How they prize time that have loſt it.*
9. *God hath joyned Time and Duty together.*
10. *On this moment of Time Eternity depends*

Motive 1. Conſider, *The preſent time is God's and it muſt be yours.* Do not you hear the Holy Ghoſt ſay, *It is now high time to ſeek the Lord* and calling to you, *come away, make ſpeed?* Hoſ. 10. 12. Delays and Lazineſs are the two great Gulphs, in which multitudes of Souls are drowned and periſh. How many are now in Hell, that purpoſed and promiſed to turn to God (as you do) hereafter? O fear and tremble leſt it ſhould be your caſe. To enforce this, take theſe few hints.

1. The preſent time hath moſt Precepts; and God's Commands like Warrants in the King's name, muſt be obeyed on ſight thereof. We ſay, *Muſt is for the King:* If thou art young, read *Eccleſ.* 12. 1. *Remember now thy Creator*

Creator in the days of thy youth. To day if you will hear his voice harden not your hearts, Pſal. 95.7. *Firſt ſeek the Kingdom of God*, Mat. 6. 33. *You muſt not ſtay long*, Hoſ. 13. 13. Bleſs God, and wonder the golden thread of precious time is ſpun out ſo long.

2. It hath moſt promiſes, and they are great and precious, *I will receive you*, ſaith the Lord. *They that ſeek me early, ſhall find me.* The preſent time is an accepted time, in which God may be found, *Pſal.* 32.6. Now God calls, *Heb.* 3.7. and you may come and welcome, *John* 6.37. And it will be a matter of unſpeakable comfort to a Man dying and looking into Eternity, to know he hath done the Work for which he had his Life and Time.

3. You have the beſt examples. And 'tis your duty to imitate and follow them who are gone to Heaven before. Your dear Lord would loſe no time, *I muſt do the work of him that ſent me while it is day.* when faithful *Abraham* was to offer his ſon *Iſaac*, he made haſte, *Gen.* 22.3. he roſe up early in the morning *Mary Magdalen* came early in the morning to enquire after, and, to ſee the Lord Jeſus, whom her Soul loved, *Mark* 16.2.

Motive 2. *God the righteous Judge will reckon with you for your time.* Not only for your Health, Wealth, Strength, Parts, Graces, Memories, but for every minute of your time. If at the day of Judgment we muſt give an account for every idle word, much more for ſo great a talent

lent, ſo rich a Treaſure as Time. A Heathen could ſay, that every wiſe man muſt *tam otij quam negotij rationem reddere*, give an account of his buſineſs, and of his idleneſs. You may, like Fools, waſte your time, neglect your duty, and ſtand out againſt the call of God; but it will coſt you dear; *Eccleſ.* 11. 9. *Rejoyce, O young man in thy youth; and let thy heart chear thee in the days of thine youth; and walk in the ways of thine heart, and in the ſight of thine eyes; but know thou, that for all theſe things God will bring thee unto Judgment.* The great Land-lord of your Time is at great expence to continue it. Thoſe Luminaries of Heaven over your Heads; and principally the Prince of all the Lights of Heaven, the Sun, that glorious and mighty Giant, the Prince and Crown of all Corporal Creatures, do tire and waſte, (as it were) their Cœleſtial vigor, to beget and give time. Time is ſo rich a Jewel, that God would have no man value it to another. If one man had hurt another, he was to pay both for his Cure and loſs of time, *Exod.* 21. 18, 19. So muſt you at the great day of Account, for all your Time, for every Sermon you have heard, for every Sabbath and Sacrament you have had all your days.

Mot. 3. *You have all promiſed to redeem your time.* The Vows of *Jehovah* are upon you. Say with *David*, *I will pay my Vows.* If the godly man will perform his promiſe to his hurt, *Pſa.* 15. 4. much more ſhould you for your Pro-

fit,

fit. Take the Council of the wiſe man, *Eccleſ.* 5 4,5. *When thou voweſt a Vow unto God, defer n t to pay it: Pay that which thou haſt vowed: Better it is that thou ſhouldſt not vow, than to vow and not pay.* How often have you engaged your ſelves to leave your known ſins, and to live ſoberly and righteouſly, and goldly in this preſent world, let Conſcience witneſs. If you that have reſolved to read, pray ſanctifie the Sabbath, &c. ſhould ſtill waſte and trifle away the time, it will not only be a breach of promiſe, but a ſin againſt Life, for which thy heart will reproach thee; *and if thine heart condemn thee. God is greater than thy heart, and knoweth all things,* 1 John 3,30. Remember the Promiſes thou didſt make at ſuch a Sacrament, or when ſtruck at the heart by ſuch and ſuch a Sermon, or when death was in thy Family, or thy ſelf near unto it; and defer not to perform thy Covenant: God, who is a God of Truth will not be mocked; and that you ſhall know ere it be long. *Jephtha* would perform his Vow to God; *I have,* ſaid he *opened my mouth to the Lord, and I cannot go back,* Judg. 11.34,35. *Herod* for his Oath ſake murdered *John* the *Baptiſt, Mat.* 14. 9, 10. How many times haſt thou ingaged to dedicate and devote thy ſelf to God and his Service? Therefore ſay, *Lord, for my promiſe ſake I will ſacrifice my ſelf, and become thine, redeeming my time for thy Glory, and mine own Salvation.*

Motive 4. Conſid. *Men take and improve*

opportunities for other things. The fitteſt and beſt time is taken for buying, ſelling, plowing, ſowing, and gathering into Barns, and eſpecially in evil and hard times. Men will riſe early, run, ride and labour in the very fire, as the Prophet ſpeaketh. *Redeeming the time*, 'tis a Metaphor taken from Merchants, that will be early in the Merket, leſt the opportunity of buying the beſt Commodities ſhould be loſt. The Proverb is, *That Time and Tide ſtay for no Man; and that we muſt make Hay while the Sun ſhineth.* There is none but a Sluggard will ſleep in Harveſt; the diligent Husbandman will not loſe a day then. Chriſtians, In this great Affair of your precious, immortal and never dying-Souls, do as Men about other things. Millers and Mariners obſerve and improve every gale of Wind; yea the Stork in the Heaven, the Turtle the Crane and the Swallow, know and obſerve the time of their comming, *Jer.* 8. 7. They that ſay, to day or to morrow, we will go into ſuch a City, and buy, and ſell, and get gain, *James* 4. 12. will as we ſay, turn every ſtone, and loſe no time to buy a good Bargain, to make a rich Purchaſe. And ſhall not we redeem our Time, and make the beſt of our ſpiritual Markets, to make proviſion for our Souls, that are more worth than all the World?

Motive 5. *Satan, that Enemy and grand Soul-deluder is always buſie.* He is an active Devil, and he loveth to find us idle. Chriſtians, this old Serpent's ne'er more at work, than when we are idle:

For

For idleneſs layeth a Man open to all his helliſh ſnares and temptations; and then if temptations come, you are out of God's ways, and if Satan find you on his ground, he will be too hard for you. The Apoſtle tells us he goeth about, and ſtill offers temptations for the waſting of our Time: This roaring Lion hath a large Circuit; for ever ſince he was caſt out of Heaven, he hath been going to and fro in the earth, and walking up and down in it, *Job* 1. 8. His grand deſign is to devour, 1 *Pet.* 5. 1. This Black Prince loves to prey upon precious Souls; the Soul being that ſweet morſel he is ſtill gaping at. This Adverſary hath his ſeveral walks, he is in the Shop, in the Market, in the Street, in the Chamber, in the Cloſet, and every where, where ſin is; and he is alſo in the Congregation amongſt the Aſſemblies of the Saints, when they are about *Spiritual Service*. When *Joſhua*, the High Prieſt ſtood before the Lord, Satan was ſtanding at his right hand to reſiſt him, *Zach.* 3. 1. This deadly Enemy was with Chriſt and his Diſciples at the Paſſover, for there he entred into *Judas*, *John* 13. 26, 27. Therefore Chriſtians, we have need to work and watch too.

The Devil that hates you and all mankind, doth beſtir himſelf; he goeth forth into the broad way of Prophaneneſs, and there he tenders and tempts men with ſenſual Objects; and he entred into the by-path of Error, appearing as an Angel of light, and inticeth wanton wits

to ſuck down the poiſon of his damnable Doctrine. And when once he hath injected his poiſon into the head, how much time is ſpent in writing and diſputing to defend his deluſions? We read, that it was while man ſlept, this Enemy (Satan) came and ſowed Tares among the Wheat, *Mat.*13.25, 39. He is a working buſie Devil, never at leiſure, but is always ſpreading his Baits, and caſting his Snares and Nets to catch Souls. Therefore be ſober, be vigilant, and watch unto prayer, and imploy this Talent of precious Time well. Idleneſs is Satan's Shop, and the Mother of Michief. *David* was at leiſure, and on the roof of his Houſe, when Satan prevailed by that ſad Temptation, 2 *Sam.*11.3. Therefore ſet God alwayes before you, keep in his way, and be doing your duty, that you may be kept from his fiery darts. The flying Bird is ſeldom ſhot. The cautelous, diligent, active Soul is moſt ſecure.

Motive 6. *Time once gone cannot be recalled.* Time paſt is gone for ever. Time preſent (if we may ſo call it) is going; future Time is moſt uncertain, neither Men or Angels can hinder, or ſtop it, turn, or bring it back again. If opportunities be not now taken, they may never be had. Be good Husbands of your time and work now, or you may never work. Time's Redemption may be your Salvation; therefore follow and improve the light, before darkneſs over take you. You all know, that yeſterday, or the laſt hour, will never come again. If thou hadſt as much Treaſure

in thy cuſtody, or power, as the whole World is worth it cannot purchaſe one minute of Time paſt. You that are old, may as eaſily call back your Youth or become young again, as recover any part of this precious Time, *Luke* 19. 42.

Motive 7. *The nature of ſaving Grace is working and ſpringing up*, which turneth all the powers and faculties of the Soul Heaven-ward. Such is the activity and vigour of this gracious Nature, that it will bring a Man to a *What wilt thou have me do?* Acts 9. 6. Eph. 2. 10 'tis not a lazy languid thing, but full of life and power. The State of ſin in Scripture is deſcribed by death and darkneſs, which are a ceſſation and privation of Life, and Light, and Motion; and the State of Grace is deſcribed by Life, *Eph.* 2. Which is powerful and moſt vivacious, like the Sword of the Lord and *Gideon*, doing, great things. It is no wonder to ſee the Men of the World, that are born after the fleſh, to be dull, ſluggiſh, unactive. But you that have a Divine Nature, and a Spirit of life and power in your Hearts, ſhould be diligent and laborious, 2 *Tim.* 1. 6. *Rom.* 8. 2. This living principle of Grace made the holy Apoſtle who excited others to redeem their time, ſo to employ his Talent; the Grace of God in him, made him labour more than they all, 1 *Cor.* 15. 10. The ſtreams of Grace that flow into the Soul are called *Rivers of Living Waters*, John 7. 38. and a *Well of Water ſpringing up unto Eternal Life*, John 4. 14 So hit

Christians have greater advantage of doing good and of living to God's Glory. Therefore stir up the Grace of God that is in you; cast off sloathfulness, and put on diligence; and laying aside every weight, rejoyce (as the Sun) to run the Race that is set before you.

Motive 8. Consider, *How highly they prize Time that have lost it, and are come to the end of it; and who, with the loss of Time have lost themselves.* We have many dreadful Examples, that stand as so many *Sea*-marks to warn us to take heed.

The poor *Jews* were utterly undone by it. The Lord only knows how many of them are now in flames, that suffer the vengeance of eternal fire, for not improving the day of grace, *Luke* 19.42. *Mat.* 23. 37. The fooliſh Virgins having lost the opportunity of buying Oyl, came too late to the door. And *Esau* staid too long to get the blessing; most do things when it is too late. Men go to bed late, rise late, go to Market late, come to Church late, and make peace with God when it is too late. The old *Israelites* marched toward *Canaan* when it was too late, and so lost that good Land. O how dreadful will mercy slighted, and time lost be to the awakened Soul, when it comes to die, seeing it self in a Christless state! It was a speech once of a Woman in terror of Conscience, when divers Ministers and others came to her in a way of comforting her, she looks with a gastly countenance upon them, and gives them this Answer, *Call back Time again; if*

you

you can call back Time again, then there may be hope for me: But Time is gone. Another great Lady upon her death-bed cried out, *All too late, all too late, a world of wealth for an inch of Time.* Another Gentlewoman, (of whom I have heard) who was wont to imploy this precious talent of time in playing at Cards and ſuch like games, coming from her ſport late in the night, finding her waiting-Maid (that was Religious) reading in a good Book; and caſting her eyes in the Book over the Maids ſhoulder, ſpeaks theſe words, or to this effect, *Thou poor Melancholy Soul! what always reading and ſpending thy Time thus! wilt thou take no comfort in thy life?* The Gentlewoman retiring to her Chamber, went to bed: The Maid lodging in the ſame Room perceiv'd her Miſtreſs under great diſquiet and perturbation of ſpirit, ſighing and groaning bitterly. The Servant hearing of it, ſeveral times called to her to know the reaſon ſhe could not ſleep: the Maid urging of her, at laſt ſhe cried out, and ſaid *I read this word* ETERNITY *in thy Book which hath ſo pierced my heart, that I believe I ſha'l never ſleep more, till I have a better aſſurance of my Eternity.* Another wanton Lady, that had waſted her time in ſenſuality, who died not many weeks paſt, told her vitious Mother, ſtanding by her Bed-ſide, *That it was too late to ſpeak of God to her; for you have undone me, and I am going to Hell before, and you will certainly come after.* It is common with many dying, and

going

going into the other world, ſadly to bewail the loſs of time? When they ſee Mercy is going, Patience expiring, and the time reſpited for Repentance over, then they prize opportunities at another rate. And oh what would the Damned in Hell give to be admitted into the World, if they might but enjoy one day or hour, to deliver themſelves from that dreadful place of Torment! *Luke* 16. 27, 28.

Motive 9. Conſider, *God hath joyned Time and Duty together*; and that in two reſpects:

1. In reſpect of Aſſiſtance.
2. In reſpect of Acceptance.

1. God hath joyned Time and Duty together, in reſpect of Aſſiſtance: And what Infinite Majeſty hath joyned, muſt not by any means be ſeparated; Work and Time, Opportunity and Duty muſt go together; *Adam* had his Work in *Paradice* before the Fall. And the ſecond *Adam* was always in action, to the end of his days. His Meat and drink was to do the Will of his Father. *Nullus mihi per otium dies exit*, I have no day for Idleneſs, was the Language of an Heathen. Chriſtians do your work in ſeaſon, and you ſhall have aſſiſtance. God's opportunity is as Wind to the Sails, or as Oil to the Wheels, which will make you glide through difficult duties with much facility. If we work in God's time, God will work with us, and we ſhall be workers together with him. Goſpel-time is in order to Goſpel work; ſpiritual Opportunities

are

are appointed and continued for ſpiritual Duties. The Work of Faith, Repentance, Mortification of ſin, the plucking out right Eyes, the chopping off right Arms, fighting and wreſtling with the Powers and prince of Darkneſs, are exceeding difficult: But God whoſe Arm is potent, will give Power; and how eaſily will great work or Service be done, when there is great aſſiſtance in the doing of it? A burden that is too heavy for one to lift, by the help of another will come up eaſily. This *Paul* witneſſeth, *Phil.* 4. 13. *I can do all things through Chriſt which ſtrengthneth me.* The feeble *Jews* by the help of *Jehovah* raiſed up the Walls of *Jeruſalem* from its very rubbiſh, and that in ſpight of all oppoſition, *Neh.* 4. 2, 3. and 6. 15. they plying the work, the Lord was with them by his great Power and ſtrong Hand: They made their Prayer to God, when ſtrength was almoſt decayed, and laboured in the Work from the riſing of the morning till the Stars appeared, and ſo the Wall was finiſhed. Let Time be redeemed, and then a great deal of work may be done in a little time: God's opportunity will make believing and repenting eaſie, *Luke* 19. 6. *Acts* 2. 37, 41. *Acts* 16. 14, 34. O therefore while it is day, work out your Salvation; for it is *God which worketh in you both to will and to do, of his good pleaſure*, Phil. 2. 12, 13.

2. God hath joined Time and Duty, in reſpect of Acceptance. Every Time is not an accepted Time, 2 *Cor.* 6. 2. The *Iſraelites* that refuſed to march

march up to *Canaan* at God's command, loſt their opportunity, and afterward he would neither *aſſiſt them* nor accept them. If thou ſtayeſt till God's time be paſt and gone, art thou ſure God will accept thee hereafter? There is a time when God will not be found, will not be ſpoken withal, *Iſa.* 55 6. *Eſau* ſought the Bleſſing with tears, and it was denied him, *Heb.* 12. 17. *Prov.* 1. 29. Do not ſay, What need ſo much ſpeed? What need ſo much improving of Time, ſo much reading, hearing, praying, preaching? But reſolve upon thy duty now or never.

Motive 10. Laſtly, Conſider, *That on the preſent moment of Time Eternity depends.* This deep and heart-affecting Meditation ſhould even ſwallow us up, and cauſe us to haſten unto our work. Let go time's opportunity, and you will certainly be ruined to all Eternity. The Painter being asked why he was ſo exact in drawing his Lines; anſwered, *I paint for Eternity.* Conſider, that thou muſt believe and repent for Eternity, hear and pray for Eternity, fear, love, obey for Eternity. A work of *infinite moment* depends on a *moment of time.* This day thou mayſt throw thy laſt Caſt for Eternity. This ſwift Poſt will not ſtop, no not for a moment. Secure Soul! Doſt thou ſee Eternity before thee; even at thy door, and that there is but a ſtep between thee and an endleſs ſtate, and wilt thou not be more induſtrious for thy Soul and Heaven? If a Man were to run, to wreſtle for his Life, or for a Crown or Kingdom; how would he ſtrain and ſtrive, and that with all his

might?

might? If a Man were to go over Sea for his Life, and had but one Gale of Wind in his Life-time, would he come to the Water-side and loſe it? If a Malefactor had but a day appointed him to ſue out his Pardon, would he not improve it? This is all our caſes: God has given us but a day to work, when the day is ended, it will be night for ever, *Luke* 19.12,41. *John* 9.4. Now it may be Chriſt is at the door, offering thee help; open to him leſt he withdraw, and come no more. It is probable the Spirit of Life and Power ſtriveth to turn to God: O refuſe not to comply with it, leſt the Spirit ſerve thee as *Samuel* did *Saul*, that came no more to him, 1 *Sam.* 15.35. I ſhall conclude the Motives with the words of the Pſalmiſt, *To day if you will hear his Voice, harden not your hearts, leſt God ſwear in his Wrath, that you ſhall not enter into his reſt*, Pſal. 91. 7, 11.

Now if thou art reſolved to put this Duty into practice, through the help of Heaven, ſpeedily and diligently obſerve theſe Directions.

Directions for the redeeming of Time.

1. *Take heed and beware of thoſe things which rob you of your Time.*

2. *Labour to convince your ſelves of the worth of Time, and value it accordingly.*

3. *Set apart a conſiderable Portion of Time for the moſt ſecret Duties.*

4. *Caſt up and compute your Time.*

5. *Maintain a holy Fear upon thy Heart, of coming to the end of Time before thy work be done.*

Direct. 1. Firſt, *Take heed of thoſe things which*

which rob you of your Time. Now the Thieves that will rob you of this exceeding rich Jewel, are these six, against which watch as for life.

1. *Vain Thoughts.*
2. *Worldly Cares.*
3. *Unnecessary Visits.*
4. *Unprofitable Discourse.*
5. *Excessive indulging the outward Man.*
6. *Unlawful or immoderate Recreations.*

1. *Vain Thoughts.* These are secret and subtil Thieves, that insensibly rob us of our time every day, and in every duty; vain, impertinent and wicked Thoughts, like *Pharaoh*'s Frogs creep and crowd in upon us, and thrust out good Thoughts, so that we cannot keep our minds steddy and composed. *Solomon* saith, *Prov.* 17. 24. *The Eyes of a Fool are in the ends of the Earth*; so are our Thoughts, gadding, wandring up and down, here and there, and every where. These evil Thoughts spring and rise from within us, as naturally as sparks from the fire, *Gen.* 6. 5. *Mat.* 15. 19. *Out of the Heart proceed evil Thoughts.* And they follow us continually in every place, and in every Service, as the Birds on *Abraham*'s Sacrifice, which *Abraham* did drive away. They must not lodge, *Jer.* 4. 14. Though we cannot hinder the Fowls from flying in the Air, or over our Heads, we may hinder them from pitching on our Heads. Holy *David* had vain Thoughts, but he hated them, *Psal.* 119. 113. There is not a Minute, but many thoughts

pass

paſs from us, as in a Minute Sands do in an Hour Glaſs, *Pſal.* 95. 19. Chriſtians, conſider how much of that time is loſt which you ſpend in holy duties, by vain thoughts; when we ſhould draw nigh to God, our Hearts by our Thoughts ſteal away. And there are but a few awakned tender Spirits truly ſenſible of this intrinſical ſecret Evil, though much of a Chriſtian's Duty, and the very inwards of Religion lies in obſerving the thoughts, and in watching the Heart. Therefore above all keeping, keep thy Heart, *Prov.* 4. 23. and take heed of thy Spirit, *Mal* 2. 15, 16.

2. *Worldly Cares* are great waſters of our precious time. The moſt do mind Earthly things, *Phil.* 3. 19. Mens Heads, Hearts and Thoughs are ſo intent about the things that periſh, that they do hardly entertain a ſerious thought of God and Eternity all the day. God is not in all their Thoughts. They that are of the fleſh do mind the things of the fleſh, *Rom.* 8. 4. and not only the Children of this World; but Profeſſors themſelves, are ſo eager and vehement in the purſuit of this poor Earth, that almoſt all their time and ſtrength is ſpent about it. And while Men are ſo careful and ſolicitous about many things, and in a very crowd and hurry of buſineſs, it is impoſſible for them to redeem time for God and their Souls. As ſoon as their Eyes are open, the things of this World ſtand as ſo many Suitors to invite and draw them. Some have their Hearts ſo overcharged and ſurfeited with cares and fears

of

of this evil World, that their Abundance will not ſuffer them to ſleep, *Luk.* 21. 4. *Eccleſ.* 5. 12. Now when it is thus, Opportunities are loſt, Souls are neglected, Holy Duties omitted, or if uſed, they are very unſucceſsful; *Ezek.* 33. 31. *Mat.* 13. 22. Therefore take heed of the World, ſo great a devourer of Time.

3. *Unneceſſary Viſits* are great waſters of our time: Of which you muſt take heed, it being no mark of Godlineſs, but the contrary. The wiſe Man ſpeaking of the vitious and vertuous Woman, giveth them this different Character, *viz.* the one *her feet abideth not in her Houſe*, Eccl. 7. 11. the other *looketh well to the ways of her houſhold, and eateth not the bread of idleneſs*, Prov. 31. 27. And we read of ſome that wandred about from houſe to houſe, being *idle tatlers and buſie-bodies, ſpeaking things which they ought not*, 1 Tim. 5. 13. How Men do trifle away the time in going from houſe to houſe, to whom it may be ſaid, as *Pharaoh* to the oppreſſed *Iſraelites, Ye are idle, ye are idle.* Let that time you have to ſpare from your Callings and Families, be ſpent in reading, prayer, or other Religious Exerciſes: And in all your Viſits intend and deſign the doing of good, or the receiving of good; and not the paſſing away of this precious time. When your Friends and Neighbours are ſick, and under the hand of God, go to them, and give them counſel for their Souls, *Rom.* 15. 2.

4. *Unprofitable Diſcourſe* robbeth us of much time

time. Some imploy their Tongues in telling fabulous and filthy Stories, others in diſcourſing of Parties and Opinions, and in talking of the Faults and Miſcarriages of other Men. Some about the Times, and enquiring after News. Thus did, the Men of *Athens*, who ſpent their time in nothing elſe, but either to tell or to hear ſome new thing, *Acts* 17. 21. And the moſt when they come together, paſs away the time in diſcouſing of the World, and the Concerns of it. But let Chriſtians, when they converſe, imitate their Lord; the words that proceeded out of his mouth were gracious words. *Walk in wiſdom towards them that are without, redeeming the time. Let your ſpeech be always with Grace ſeaſoned with Salt, that you know how you ought to anſwer every Man*, Gal. 4. 5, 6.

5. *Exceſſive indulging the outward Man.* Much of our time is ſpent in making proviſion for the Fleſh, *Rom.* 13. *ult.* Some hours every day are taken up in providing for the Belly to pleaſe the Palate; and ſome at their Tables take up much time. Others to gratifie a proud fancy; much time is waſted in decking and triming the Body. There are thoſe that ſpend more time in looking into a Glaſs than upon their Knees in praying to God. A godly Miniſter coming to a Gentlewoman's houſe to dinner, where he waited from ten of the Clock till one, all which time ſhe was dreſſing, burſt out into weeping to think that ſhe ſhould ſpend ſo much time in

Triming,

Triming, and he ſo little in *praying*. Alſo exceſſive ſleep doth devour great part of our ſhort time and life. When we ſhould be on our Knees in our Cloſets, we are in our Beds, or on our Couches. Others waſt their precious time in Ale-Houſes, and Taverns, and Brothel-houſes, from day to day; God's day being not exempted. Againſt ſuch there is a dreadful Woe: *Woe unto them that riſe up early in the morning, that they may follow ſtrong drink; that continue all night till Wine inflames them*, Iſa. 5. 11, 12.

6. *Unlawful and immoderate Recreations* are the occaſions of great expence of time. Recreation (not to be uſed but as Phyſick in caſe of need) is an ingroſſer and waſter of our time, that is dear and precious. Many are ſo exceſſive in it, as if they were ſent into the World to do nothing but ſport. What time is ſpent in Carding, Dicing, Dancing, Interludes, Stage-Plays, Bear and Bull-batings, Hunting, Hawking, and in reading Romantick Books? which, for Men and Women profeſſing the Goſpel are not of good Report, *Phil.* 4. 8. The turning of the Bible, or ſome good Book is more becoming a Chriſtian, than turning a pair of Cards, a Game ſo much accuſtomed by the Prophane, and an occaſion of ſo much Sin. Theſe things will cauſe bitterneſs and horror at laſt; they are honey to the Fancy, but a ſting to the Conſcience. Conſider, which will afford moſt comfort dying. *Item* So many days in Recreation, or ſo many days in Humiliation;

tion; ſo many hours at Prayer, or ſo many hours in playing at Cards; ſo many hours in vain filthy diſcourſe, or ſo many hours in ſerious and heavenly Conferences? *Item*, So many Sabbaths in reading, hearing and ſinging of Pſalms, or ſo many Sabbaths ſpent in eating, drinking, walking, or worſe? Holy *Bradford* accounted that hour loſt, where in he had not done ſome good. *Titus Veſpaſian* was wont to ſay, *Diem perdidi*, I have loſt a day.

Direct. 2. *Set a due eſtimate upon this precious Jewel of Time*, that your Hearts may be ſo truly tender, as to make Conſcience of waſting it. A godly Miniſter was wont to ſay when he ſaw the Morning clear and ſerene, *'Tis pity this day ſhould be loſt.* O value your time, reckon more of one Sabbath than of the beſt Fair or Market that ever thou waſt at in all thy life. Set upon the now day of Grace the price of Eternity. I have told you already, the damned in Hell (if it might be) would give a World for an opportunity to make peace with God.

Direct. 3. *Set apart ſome conſiderable portion of Time, for the moſt ſecret Duties.*

1. For ordinary ſecret Prayer and Meditation, ſet ſome time apart in the morning and evening of every day; and do not catch and ſnatch at praying times. Many ſerve the World and the Fleſh all day and put off God with a few Words or ſleepy Prayers at night. Prayer is the breath of the New Creature, and the ſign of a ſpiritual Life,

Life, *Acts* 9. 6. Christians, let your Prayers be ſecret, ſincere, fervent, conſtant. The way to Heaven (ſaid a good Man) is through the Cloſet, and they that have been eminent in Piety, have been excellent in Prayer. Holy *David* would not let a morning paſs without Prayer, *Pſal.* 5. 3. Yea, three times a day he was at this bleſſed Duty, *Pſal.* 55. 17. It was his element and conſtant imployment, *Pſal.* 109. 4. Your Prayer muſt be frequent, if it be effectual. Prayer without fervency, is as a Bullet without Powder, or as a Bird without Wings, that cannot mount up into the Air. Holy fire muſt be put to the daily Sacrifice. God anſwers by fire. He that looks upon the Heart, regards the manner of your Prayers, more than the number of your Prayers. Cold ſlight mumbling over a few Petitions either out of cuſtom, or to ſtop the mouth of Conſcience, will not prevail. *Pſal.* 25. 10. *Iſa.* 26. 9. *James* 5. 16. Christians, the time that you ſpend with God in ſecret, is the ſweeteſt time, and beſt improved. Therefore, if thou loveſt thy life, be in love with Prayer. Reſolve to ſpend ſome time with God in private every day.

2. Extraordinary private faſting is a duty very neceſſary, and practiſed but by a few Soul afflicting days between God and a Mans ſelf, would, through Grace, be much for ſpiritual advantage; Husbands ſhould mourn apart and their Wives apart, *Zech.* 12. 12, 13. Faſting-days will be Soul-fatning days, *Acts* 10. 30.

and

and *Bleſſed are they that mourn*, Mat. 4. 5.

The third private duty is Self examination When thou art alone, ask thy ſelf theſe queſtions

1. Is it moſt certain that I am in a ſtate of Grace?

2. Is Grace thriving? doth my inward Man proſper?

3. Do I live in no known Sin againſt Conſcience; *Pſal.* 19. 1, 28. and exerciſe my ſelf unto Godlineſs?

4. Do I make Conſcience of redeeming Time, ſo as to join Time and Duty together? A precious Servant of the Lord was wont to ſay, If a Man could anſwer to theſe two Queſtions he need not fear: Firſt, *Am I God's Child?* Secondly, *Am I in God's way?* Pſal. 119. 94.

Direct. 4. *If you would redeem your time, compute your time.* Pray thou mayſt do it, *Pſal.* 90. 12. *Pſal.* 39. 4. Numbring the People was *David*'s Sin; but numbring his days a Duty. 'Tis common for Men to number their Sheep, their Cattle, Houſes, Lands, Wares, Money; but to number our days, is a rare kind of numbring: for the neglect of which, what Arrears are we fallen into with the great Land-lord of our Time? Chriſtians, divide your time into parcels and conſider how little God hath; how much time was ſpent in thy Infancy and Childhood. before thou hadſt the uſe of Reaſon? how much is ſpent in our Callings and Imployments about the World? how much in Eating, Drinking, and unprofitable diſcourſe? beſides all this, half

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or more is ſpent in ſleeping: So that in the work of God and our Immortal Souls, we imploy but a very little: Therefore 'tis more than time to redeem it.

Direct. 5. *Maintain always an holy fear upon thine heart of coming to the end of Time, before thy work be done.* Live continually in an expectation of your great change; buy, ſell, converſe, read, pray, hear and do all as dying Men, and paſſing to receive the recompence of endleſs Joy or Woe. Chriſtians, if you would work while it is day; if you would glorifie God on Earth; if you would ſecure and eternally ſave your immortal Souls; if you would not be a prey to the Prince of Darkneſs; if you would ſtand with comfort before the Lord Jeſus at his dreadful bar; if you would not ſpend your days without hope: Ariſe therefore and be doing, and the Lord be with you.

Deut. 32. 29.

O that they were wiſe, that they underſtood this, that they would conſider their latter end.

IT's always ſeaſonable to inſiſt on ſuch Subjects as direct us to ſpeak of another World, eſpecially in times of great Sickneſs and Mortrlity, in which thouſands of Souls, night and day have been crowding into Eternity (witneſs the late dreadful Plague in ſixty five.) I therefore made choice of this ſerious and heart-

heart-awakening Subject, that drowſie, ſecure Souls might be awakened to a deep conſideration of the World to come. The whole Chapter is ſtiled the Song of *Moſes*, his Swan-like Song, or Song before his death, the dying words of that Eminent faithful Servant of God; and if the words of a dying Man are to be regarded, how much more the words of a dying *Moſes*? This *Moſes* being ready to go into the other World, compoſed this Song of which the Text is part; and dying words are weighty, and make the deepeſt impreſſion.

The Song is partly *Narratory. Minatory. Promiſſory.*

In the Narrative you have,

1. A Narration of the infinite Greatneſs and moſt glorious Attributes of the God of *Iſrael*, introduced with a pathetical and awakening Acclamation, *Give ear O ye Heavens, and I will ſpeak; and hear, O Earth, the words of my mouth.*

2. We have a Narration of their Corruption, Ingratitude and Rebellion, *ver.* 5. 6. *They have corrupted themſelves, they are a perverſe and crooked Generation; do ye thus requite the Lord, O fooliſh People and unwiſe?* Notwithſtanding the remarkable favours and rare indulgence of God toward them, *yet they forſook him, provoked him to jealouſie with ſtrange Gods, and ſacrificed to Devils, and not unto God*, verſ. 16. 17. Becauſe of which he threatens,

1. *To hide his face from them*, than which nothing more bitter to the Soul *verſ.* 20. 2. To

2. To inflict variety of ſore Temporal Judgments upon them; than which nothing more burthenſome to the Body. *I will heap miſcheif upon them; I will ſpend mine Arrows upon them, they ſhall be burnt with hunger, and devoured with burning heat, and with bitter deſtruction; the Sword without, and terror within ſhall deſtroy both the young Man and the Virgin, with the Man of gray Hairs; for a fire is kindled in mine Anger, and ſhall burn to the loweſt Hell.* And *ver.* 27. God gives the reaſon why he would not utterly deſtroy them, and make a full end of them, *Were it not that I feared the wrath of the Enemy*, &c. And now the words of the Text ſeem to be the Application of the whole; *O that they would conſider their latter end!*

You may look upon theſe Words, as it were a Mount caſt up, by which the People of *Iſrael* might take a view of things to come, and have a proſpect of what ſhould befal them in their latter end. *O that they were wiſe!* To be wiſe is ſuppoſed to that brutiſhneſs, *ver.* 28. They were a Nation void of Counſel, for they wanted the right exerciſe of Reaſon, and that Wiſdom which is above, to obſerve and improve the gracious Providences and Diſpenſations of God.

That they would conſider. Conſideration is a fixed act of the Underſtanding, or Mind, in order to practice; for doing and conſidering are frequently joyn'd together Judges, 18. 4. *Now therefore conſider what ye have to do*, Heb. 10. 24. *Let*

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us consider one another to provoke unto Love and good Works. The same thing is variously expressed in Scripture, *viz.* to look narrowly upon a thing, to call to mind, to know, and to consider in ones Heart, to call things to remembrance, to commune with a Man's Heart, *Psal.* 77. 5, 6.

Their latter end. By which we are not only to understand those tremendous and desolating Judgments that should surprise them in this World, but to remember the great things of the other; as also Old Age, Death, the Grave, Eternity; Death with its Antecedents, Concomitants and Consequents.

The Words contain a pathetical Optation, or Wish, *O that they were wise!* In which observe,

1. *The Person wishing, viz.* The great and glorious God,

2. *The thing desired,* and that is divine Wisdom, a Jewel indeed, a price far above Rubies.

3. *The persons for which God thus desir'd viz.* For *Israel,* a People nigh to the Lord, and yet a brutish, inconsiderate, and unwise People, *O that they were wise,* &c.

4. *What this Wisdom is wherein it doth consist viz.* In the consideration of their latter end.

The Doctrines observable from the Words are these.

Doct. 1. *That God doth earnestly desire and long for the good of People.*

Doct. 2. *That an incompetent People are a foolish and unwise People.*

Doct. 3. *That want of serious consideration is incident, not only to the Prophane, but to Men professing God and Godliness.* The *Israelites* were the only Church of God then in the World, and yet they were not wise to understand and consider their latter end.

I shall not handle this part, but speak to the chief scope and intent of the words in this one Propolition.

Doct. *That it is a duty and matter of high concernment to consider our latter end.* O that they were wise! that they would consider, *viz.* practically consider, and live always in the belief of the other World, so as to do up all their work while it is day! This seems to be a great import of the Spirit of God in this Text

Eternal Souls! Whatever escapeth your thoughts, this must not; this should be your *Vade Mecum*, it should rise up with you, lie down with you, walk with you where-ever you go or are. This *Moses* himself, that precious and renowned Servant of God desired, seeing such a dreadful mortality in the Wilderness, and so many sad spectacles of Divine Wrath, *Psal.* 90. 12. *So teach us to number our days, that we may apply our hearts to wisdom.* And as *Moses* desired it, so also holy *David*, *Psal.* 39 4. *Lord make me to know my end, and measure of my days, what it is, that I may know how frail I am.* And *Solomon* sets a *better* upon it, *Eccles.* 7. 2. *It is better to go to the house of mourning, than to the house of feast-*

ing for that is the end of all Men, and the living will lay it to his heart. And it is an argument that Men are dead, when at a House of Mourning they are not moved with due compassion to a due and deep consideration of their doleful and dying condition.

I shall now come to shew you what we are to consider, concerning our latter end: And O that it may take a deep Impression upon all that read these plain truths!

Seriously consider and believe.

1. *That it is most certain that an end will be.* For whatsoever the Scriptures speak of Death, the Grave and Hell, is an Infallible Truth. You are to consider, That every Man is mortal, must die, and pass into the other World, and that in every one of our Bodies, there is an Immortal and never-dying Soul; and that after these Bodies have slept in the dust of the Earth, they shall live again; there shall be a Resurrection of the Just and Unjust, and at the end of the World, a Tribunal shall be set up, before which all the World shall be made to stand. And that as soon as your Breath is gone, the Spirit shall return to God that gave it, either to the Justice of God, or to the Mercy of God, to the place of Joy, or to the place of Torment.

Our Transgression, natural Constitution, with a Statute-Law of Heaven, have brought us under a necessity of dying. Where-ever the Viper fastneth, it killeth certainly, though not sud-

denly: Sin and Death are Twins; Sin is the great Murderer that lets Death into the World; *for her Houſe inclineth unto death, and her paths unto the dead. In the day that thou eateſt thereof thou ſhalt ſurely die*, Gen. 17. *viz.* Thou ſhalt become Mortal. As ſoon as *Adam* had ſinned, he and (and we in him our Repreſentative) became ſubject and liable to death: Sin, like a mighty Monarch, reign'd from *Adam* to *Moſes*: A Malefactor caſt at the Bar, is dead in Law, though he be reprieved for a time; *the Body* (ſaith the Apoſtle) *is dead becauſe of Sin*: Some die in the Womb, ſome in their Infancy, ſome in their Youth, and they that live longeſt, die at laſt: Death never hurts a Man but with his own Weapons; it always finds ſin in us, *and the ſting of Death is ſin*. And where-ever you meet it or ſee it, you may ſay of it, as *Ahab* to the Prophet, *Haſt thou found me, O mine Enemy?* Death, and every death is the fruit of Sin, death temporal, death ſpiritual, and death eternal. *The Soul that ſins ſhall die*, Ezek. 18.20. *The wages of ſin is death*, Rom. 6. 23. Our natural Conſtitution rendreth us obnoxious to a diſſolution; our fleſh is not the fleſh of Stone or of Braſs, but frail or mouldring duſt, to which, as to our center, we muſt return, Gen. 3. 19. *Duſt thou art, and unto duſt thou ſhalt return*, Eccleſ. 3.20. *All go to one place, all are of the duſt, and all turn to duſt again*. Heb 9.27. *It is appointed to Man once to die*, Job 14. 5. *His days are determined, the number*

number of his Months are with thee, thou haſt appointed his bounds that he cannot paſs. No Shield or Buckler can fortifie againſt this King of Terrors; impartial Death (the great Leveller knows no faces, and therefore none can be exempted. If faithfulneſs might challenge immunity from Death, then *Moſes* might have been excuſed; if Beauty, then *Abſalom*; if ſtrength, then *Sampſon*; if ſincerity and piety, then *David*; if ſubtilty, then *Achitophel*; if Magnanimity, then *Alexander*; if Riches then *Cræſus*; if Wiſdom, then *Solomon*; but one event happens to them all; ſo that when the fatal moment cometh, no Ranſom can be given, no art nor skill can keep us here: Sirs, were this Doctrine of the other World believed, it would have a greater impreſſion upon our Hearts; did we ſeriouſly conſider of that future ſtate of retribution, according to our Faith, to which we muſt live or die, ſtand or fall to Eternity, it would have a greater influence upon our Lives.

2. Conſid. *That at your latter end, all things in this World will fail you, and take their leave of you for ever.* All your natural endowments, outward injoyments, parts, parentage, birth, breeding, wit, wealth, crowns, kingdoms, pearls, diamonds, houſes, lands, wives, children, friends: when your breath is gone, all theſe are gone, *Prov.* 27. 24. *Riches are not for ever, neither doth a Crown endure to all Generations.* The glittering Sun of all outward Glory will cer-

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tainly ſet, which your own experience, and Scripture-Evidence doth clearly evince. *Riches have Wings, and they fly away*, Prov. 3. 5. *The faſhion of this world paſſeth away*, 1 Cor. 7. 29, 30, 31. *We brought nothing into this world, and 'tis certain we ſhall carry nothing out*, 1 Tim. 6. 7. If a Man were poſſeſſed of as much of this World as *Solomon* the great King of *Jeruſalem*, who had great magnificent Buildings, fruitful pleaſant Vineyards, Gardens, Orchards, and Trees of all manner of Fruits, variety of Servants, poſſeſſion of great and ſmall Cattle, heaps of Gold and Silver, peculiar Treaſure of Kings, muſical Inſtruments, Men and Women Singers, and whatſoever his Eyes deſired; yet when he takes a ſerious view of all things, he would ſay with himſelf, *all is vanity*, and that a Man hath no profit of all his labour which he taketh under the Sun, which made the wiſe Man even to hate life, *Eccleſ.* 2.

Since the Fall there is a Curſe upon the Creature, which indeed is deceiving, vexing, decaying, and all outward comforts may be compared to *Pharaoh*'s Hoſt, who are alive this hour, and the next drown'd and dead upon the Sea-ſhore: And though you judge they ſhall endure for ever *Pſal.* 49. 11. *Luke* 12. 19. They will deal by you as *Abſalom*'s Mule, that left him in his greateſt Extremity. What woful Miſeries attend worldly Riches, in the getting, keeping and parting with them? they are Snares and Thorns,

Plagues

Plagues and Scorpions unto many, they pierce them through with many Sorrows, 1 *Tim.* 9. 10.

Yet here Men toil, beat their Brains, weary their Bodies, try their Spirits, break their Sleep, perplex their Thoughts, rack their Conſciences, indulge and drown themſelves in Cares, endanger their Souls, dreaming of nothing but Perpetuity: And when they have done all, like the Silk-worm, die in their work: nay, many a Man ſurvives his own Happineſs, which periſheth before he periſheth; and it's the worſt of Miſeries to out-live our own happineſs: Therefore let not Riches heighten your Hearts and prompt you to Pride, which is too too common.

This day the rich *Worldling* ſung a *Requiem* to his ſadly deluded Soul, concluding he had much laid up; the night following his Soul is required. *Haman* is to day the ſecond Man in the Kingdom, but ſoon loſt all, and his Life too. Now doth *Nebuchadnezzar* walk in his ſtately Royal Palace of *Babel*, priding himſelf in his outward Pomp; but while the word was in his mouth, a Voice came from Heaven, ſaying, *O King* Nebuchadnezzar, *to thee be it ſpoken, thy Kingdom is departed from thee*, Dan. 4. 29, 30, 31.

Jeruſalem this year is the Princeſs among the Provinces, the next year made Tributary, and they that lived delicately are deſolate, and embrace Dunghils, *Lam.* 1. 1. & 4 5. Yeſterday *Job's* Cattel might be numbred by thouſands, and to morrow he is ſtripped of all, and left

naked. Neither is our Age without a ſad and dreadful inſtance,(*viz.*) famous *London*, on the Lord's day ſtanding, by *Wedneſday* burnt and laid in aſhes, and thouſands of her Inhabitants houſeleſs and harbourleſs; therefore if Riches increaſe, ſet not you Hearts upon them; they are uncertain, cannot ſatisfie, cannot profit; will periſh and that for ever. O then let theſe precious, dear, everlaſting Jewels, laid up in your mouldring, decaying, dying Bodies be cared for! *What can it profit a Man, to gain the whole World, and loſe his own Soul?* Mat. 16. 26.

3. Conſider, *How ſoon all the preſent Pleaſures of Sin will be gone, and leave nothing but a ſting.* Old Age, Weakneſs, Sickneſs, will make a great change in the whole outward Man, as to beauty, ſtrength, natural vigour, livelineſs of ſenſes, and all whereby a Man might take any pleaſure in the World, or in his Luſts. When Sickneſs, Old Age, Death's forerunner cometh, it will make a ſtrange change in the moſt comely Countenance; Corporal Comelineſs and Beauty is ſoon ſtained; Sickneſs will not only fade it, but deface it; You that are endowed with comely proportion, ſparkling eyes, well favouredneſs, amiableneſs of colours, of white and red, with ſtreightneſs and agility of Body, with a chearful aſpect; when Old Age cometh, it will plow deep furrows in thoſe fair faces, and yet many (ignorant of their foul Souls, and filthy Hearts) are proud of their fair faces and comely

features

features; so that they grow want on by reason of it, and to set out their Beauty and Whiteness of their Skins, (not being contented with their Creator's curious make) will add Painting, patches, powdering, crisping, curling, artificial hair, and what not? Know, that Old Age will not only wither your Beauty (which is but Skin-deep) but abate your outward strength, natural vigour, liveliness of senses, and all whereby you may have any worldly pleasure.

Old Age is *Solomon's evil day*, when the Sun, Moon and Stars will be darkned, the keepers of the House tremble, and the strong Men bow themselves, and the Grinders cease, and all the Daughters of Musick shall be brought low, and fear shall be in the way; when the whole outward Man is decayed, *viz.* Eyes dim and dark, Ears deaf, Teeth rotten, Gums bare, Head bald, Breath corrupt, Head and Feet weak and trembling; an evil day indeed in which you shall find no delight in your former dalliances, for the Grashopper will be a burthen, and desire shall fail, *Eccles.* 12. But the Beauty of Grace withers not under the greatest declinings of natural Beauty, for Grace is the Oyl in the Lamp that never goeth out, but shineth more and more. *The King's Daughter is all glorious within*, Psal. 45. Godliness which is God's likeness casts a lustre that is very lovely in the sight of God and Man. *Thou art all fair my Love, and there is no spot in thee.*

Sinners! You that now taste the sweet of Sin,

rejoyce to do wickedly, that ſpend your time in riotous drunkenneſs, in chambers of wantonneſs, lie upon beds of Ivory, and ſtretch your ſelves on your Couches, and eat the Lambs out of the Flock, that chant to the ſound of the Viol, that drink Wine in Bowls, that are not greived for the afflictions of *Joſepth* that put far away the evil day! Know that the fire of ſin will burn, and that your ſweet morſels are but for a moment; thoſe ſweet morſels and delicate dainties will coſt you dear.

Hear now this, you that are given to pleaſure; that feaſt your ſelves in doing evil; 'tis but a little time, and you will ſee and ſay, that all your delights, hopes, joys are paſt and gone, and that you ſhall never ſee or taſte them more, only the gravel, gall, guilt and ſting will ſtill remain. You that love this helliſh banquet of ſin (the ſtoll'n waters that are ſweet, and bread eaten in ſecret that's pleaſant) don't know that the dead are there, and that her gueſts are in the depths of Hell, *Prov.* 9. 17, 18. Sin is a ſweet poiſon, pleaſant in the acting, bitter in the end. *For the Soul that ſinneth ſhall die*, Ezek. 13. 20. and will you ſpare it, and keep it ſtill within your mouth? hide it under your tongue until it become the gall of Aſps within you, *Job.* 20. 12, 13. Conſider alſo, that your ſecret wickedneſs, committed in the dark, in corners, that is marked and cloſe kept, is know to God.

The infinite holy, and Heart-ſearching God marks

marks them, *Job.* 10. 14. *Hos.* 7. 2. Whatcheth them, *Job.* 14. 16. Sealeth them they are down among his Treasures, *Deut.* 32. 34. and they will find you out, *Numb.* 32. 33. and (if not truly and deeply repented of, and pardoned) they will lie down with you in the Grave, and follow you into the other World, and meet you at God's dreadful Bar, and be discovered in the sight of the whole world: Evil shall pursue the Sinner: This evil thing, and bitter (bred in the Womb, not buried in the Grave, not extinguished by the fire of Hell) shall pursue the Sinner unto Hell. Sinners, this is most certain, unrepented sins will never leave you, but lie down and rise with you; your bones are full of the sins of your Youth, which shall lie down with you in the dust, *Job* 20. 11. Sin is a bad Bed-fellow, and a worse Grave-fellow; and if it sleep with you, it will awake with you when the dreadful Trumpet shall sound; *Arise ye dead and come to Judgement*: The damned in Hell, have all their sins about them; that which was the cause of their being cast in to hell, will be their everlasting Companions there, and will you take these Vipers and Scorpions into your bosoms, that will be always gnawing upon your Hearts? know this, your posting Sun of all sinful sensual delights will set in the dreadful Ocean of endless, easeless, and remediless sorrow.

4. Consider, *That only which is Eternal will stand you in stead when ye come to die,* (*viz.*)

when

when you ſhall ſhoot the vaſt Gulf, and lanſh out into the infinite Ocean of Eternity, that hath neither bounds, nor banks, nor bottom.

Immortal Souls! do you ſee any thing that hath Eternity graven upon it? There are varieties of Objects, both of Perſons and things, that preſent themſelves to your view. Lift up your Eyes to the vaſt Heavens that are beſpangled and beautified with a glorious Sun, Moon and glittering Stars, that have been there for ſome thouſands of years, ſee whether Eternity be there? No, they had their beginning, and muſt have their period, *Gen.* 1. *Heb.* 1. 10, 11. *Thou Lord in the beginning haſt laid the foundation of the Earth, and the Heavens are the works of thine hands: They ſhall periſh, they wax old as doth a garment, but thou remaineſt*: The day is come wherein *the Sun ſhall be turned into darkneſs, and the Moon into blood; the Stars of Heaven ſhall fall, and the powers of the Heavens ſhall be ſhaken, and the Elements ſhall melt with fervent heat, and the Earth with the Works that are therein ſhall be burnt up*, Mat. 24. 29. 2 Pet. 3. 10.

Moreover, look to your near and dear Relations, for whom you expoſe your ſelves to ſo much pain, care and trouble; look to *Abraham* your Father, and to *Sarah* that bore you (as the Prophet ſpeaketh in another caſe) to your Husbands, Wives, Children Parents, Friends, Neighbours, Magiſtrates, Miniſters; are they for ever? No, many of them are gone down to the dark

Valley

Valley already, and ſhall return no more. Or look to thoſe brave Heroes, *Alexander*, *Cæſar*, *Pompey*, and where are they? Are they not all conquered by the Kings of Terrors, and held in the Priſon of the Grave for many hundred years? Look to your Gold, Silver, Pearls, Perfumes, coſtly Cabinets, ſtately Structures, Princely Palaces, are theſe for ever? No, they are corrutible things, and cannot deliver in the day of the Lord's Wrath. King's Palaces are deſolate places, ready to become a heap: Crowns are tranſlated from Head to Head; Scepters paſs from one Hand to another; and Kingdoms have their riſe, and they have their ruine: and will you ſell your precious Souls for pelf, and tranſitory traſh, which indeed is more in expectation than in fruition; conſider how little that is worth, for which you run the dreadful hazard of loſing Heaven.

But now (if you are Believers) lift up your Eyes to the Everlaſting Hills, and put the Eagles Eye of Faith within the Veil; there is the Ancient of Days; God your Father is the chiefeſt Good, and higheſt Happineſs, there is Chriſt your dear Redeemer, the Prince of Glory, and a Houſe not made with Hands, eternal in the Heavens; and upon the Favour of God, the Love and Righteouſneſs of Chriſt, you may ſee Eternity.

Again, turn your Eyes inward to the hidden Man of the Heart, is there the ſeed of God, or

impreſs

impreſs of his Image. And the Divine Nature? *John.*3.9.2 *Pet.*1.4. Is there any active, living ſpringing Principle of Grace? *John* 4.14. On this thou mayeſt read Eternity; Grace is the Heir of Glory, every drop of which runs into the Ocean, and nothing elſe can befriend you; *For the things that are ſeen are temporal but the things that are not ſeen are eternal*, 2 Cor. 4.18.

5. Conſid. *Which of the two Eternities you are going towards.* I would have you deeply and ſeriouſly conſider, that there is one place for the Sheep, and another for the Goats; one place for the Righteous, and another for the Ungodly; one place for Believers, and another for Unbelievers; one place for the Dead, and another for the Living; an eternal Night, or eternal Day; eternal Pains, or eternal Pleaſures; eternal Bliſs, or eternal Burnings; an eternal Life, or eternal Death; an eternal Heaven, or eternal Hell.

Now Sinners, ſtop here and conſider; Unto which of theſe two do you belong? Have you any certanity of a Bleſſed and Glorious Eternity? that Heaven or Hell will be your place and portion? For reſolving of which, conſider, and anſwer to theſe Queries.

Have you unfeignedly believed, repented, and turned to God with the renting of your Hearts, and reſigned your whole Souls to him? Do you find your Hearts affectionately and vehemently carried out to Jeſus Chriſt, ſo as not to be ſatisfied without Union and Communion

with

with him? Jesus Christ the Beloved and Darling of your Souls?

Have you (being sensible of what you have done against him, and of your Unworthiness of him) by a deep and hearty Humiliation, laid a foundation for Heaven and Happiness? you must sow before you can reap; *and they that sow in Tears shall reap in Joy*, Psal. 126. 5.

Are you Heaven-born, or born after the Flesh only? If by a sound work of Conversion you are become new Creatures indeed, 2 *Cor.* 5. 17. it is well, stand and wonder at amazing mercy; if not, fear and tremble, for if you fail here, you are utterly undone for ever.

Further, are you risen with Christ, or dead in Trespasses and Sins, *Eph.* 2. 1. Are you Partakers of the first Resurrection, or are you in your Graves rotting, stinking in your Sins, being past feeling? Are you truly at odds with sin, and every sin? or do you take pleasure in Unrighteousness? Are you for Godliness in the life and power of it, and is there no reigning allowed sin in your hearts and ways? Doth sin, and every sin look ugly, feel heavy, taste bitter, and no Idol of the Heart to keep Christ out of his Throne? No secret sin lived in against Conscience? Do you pray and desire to live in the fear, and as under the eye of God, making conscience of secret sins, and of secret duties, with a sincere respect to God's Glory, and your own Good? Doth the Heart-searching God find you in your Closets,

Clóſets, or on your Knees, morning and evening pouring out your Souls before him? every one that is godly will pray, *Pſal.* 32. 6.

Are you crucified to the World, or do your Souls cleave unto the duſt? Have you a Treaſure in Heaven, or Treaſures in the Field only? Have you bought the Pearl? or are you content with Pebbles? Who are your Aſſociates the Devil's Herd, or Chriſt's Flock? Are you companions for Swine and filthy Dogs, the world of Ungodly, or of the Doves and Lambs of Chriſt? Whoſe mark have you, the mark of Sheep? (*viz.* Holineſs, Humility, Innocency) or the mark of Goats? (*viz.* Luſt, Pride and Uncleanneſs) Who keeps the Throne, the King of Saints, or the God of this World? Do your Hearts and Lives ſpeak *Heaven, Heaven, Heaven*, or *Hell, Hell, Hell*? Hell is not more the place of the Devil, than the Heart of the wicked Man. Can you look upward and ſay, *Our Father which art in Heaven*, or muſt you look downward and ſay, *Our Father which art in Hell*? How can you take comfort in any thing of this World, that are like to be unſpeakably and eternally miſerable in the other World? Suppoſe you had as much of the Riches, Pomp and Glory of the World as any Man that ever lived upon the face of the Earth; If you could ſay, this Crown, this Kingdom, this Country is mine; this Gold, this Silver, or this Shop, theſe Goods, this Mannor, this Farm, theſe Fields, theſe Flocks,

Flocks, this Corn, these Cattel, these Mines, these Pearls, these Jewels are mine; what would all avail you, if your Souls are the Devil's? Now how ſtands the caſe of your precious Souls? are they ſecured? have you made a real preparation for Death and Judgment, or left all undone? Are you Veſſels of Honour prepared unto Glory, or Veſſels of Wrath fitted to Deſtruction? *Rom.* 22. 23. Let conſcience ſpeak, commune with your Hearts, *Pſal.* 4.4. Conſider your ways *Hag.* 1. 5. Search and try your ſelves, *Lam.* 3. prove your own work, examine your ſelves whether you are in the Faith, 2 *Cor.* 13. 5. Whatſoever you ſow you ſhall certainly reap, *Gal.* 5. 7, 8. and in the place where the Tree falleth, there it ſhall lie, *Eccleſ.* 11. 13. If it falleth to the North, it lieth to the North; if it falleth towards the South, it lieth towards the South. If you live and die towards Heaven, Heaven will be your place and home, but if you live and die towards Hell, Hell will be your place and home. For according to your doing in this World, will be your doom in the World that is to come, 2 *Cor.* 5. 10. And is it not ſad and dreadful, to believe that you have precious never-dying Souls, and do not know whether they ſhall be ſaved or damned, ſtand or fall, live or die to all Eternity? and yet this is the caſe of thouſands and millions of Men and Women now in the World, that are making poſt haſte to Hell, and think and hope they are in the way to Heaven, *Prov.* 16. 25.

6. Conſid.

6. Conſid. *How near are you to your Everlaſting Habitation?* You are all going down the ſtream of Time, into the great Ocean, and you will ſhortly come thither. There is not a ſtep you ſtep, not a breath you draw, nor a word you ſpeak, not a moment of time you live, but hath an influence upon Eternity. Theſe golden ſands running between two Eternities will quickly be gone, a ſhort race will be ſoon run. O what a nothing is our life! *viz.* a ſpan, a dream, a wind, a ſhadow, a vapor, a poſt, ſwifter than a poſt, *Job* 7. 6. You are all going to your long and laſt home, to the Houſe of Eternity; every Man goeth to his long home, *Eccleſ.* 12. 5. How doth he go? he goeth ſwiftly, always in motion, night and day, ſleeping and waking, labouring or loitering, this Poſt haſtens, time and tide ſtays not. Again, he goeth inſenſibly; Man doth not diſcern or perceive how his precious time doth fly from him; the Shadow on the Dial paſſeth from one hour or figure to another, from the Sun riſing to the ſetting, though its ſpeedy tranſient motion is not obſerved; ſo Man paſſeth from Infancy to Child-hood, from Childhood to Youth, from Youth to Middle-age, and ſo to Old-age, and the Grave, and we take little or no notice of it. Again, he goeth irreſiſtibly, neither Man nor Angels, Phyſick nor Phyſician can keep him here; it is as eaſy to obſtruct the whole courſe of nature, or to hinder God's Covenant of day and night. A Man may as well reſtrain

the

the Sun from riſing, the Sea from flowing, or the Wind from blowing, as keep Man from dying, and going to the place appointed for all living. We are but of yeſterday, *Job* 8.9. It was but as it were yeſterday, and we were in the Womb of nothing, had no being, and it will be but as it were to morrow, and we ſhall diſappear, and (be as to this World) as if it had never been. We are cruſhed before the Moth, *Job* 5.19. and in a moment we go down into the Grave, and ſhall come up no more. Yea, our Pictures and Statues remain freſh and firm, when we are gone down to the bars of the Pit, and reſt together in the Duſt, and our very Dogs, Horſes, live when we are dead and become Meat for Worms.

This Heart-affecting Meditation had a very great influence on a great *Perſian* King, who taking a view of his huge vaſt Army, wept to think that within an hundred years, not one Man of them would be left alive. Sinners, you are to look beyond the Grave, becauſe after Death, the Judgment, *Heb.* 9.27. O then tremble to conſider, that you are all this day ſtanding before the door of Eternity, either on the brink of Life, or the brink of Death, upon the borders of Heaven, or the mouth of Hell, and ſhall e're long be made to ſee what is on the other ſide of the Wall? As ſoon as Death hath ſhut your Eyes, you ſhall ſee and know what you ſhall be for ever. If you are now unconvert-

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ed, and without God in the World, you are almoſt come within the ſight of the burning lake of Fire and Brimſtone; but if Saints, you are almoſt within the view of the *New Jeruſalem*; if ungodly ſinners, you are almoſt within the dreadful noiſe of the milſtones of Wrath, and the ratlings of the fiery Chains of the Priſoners of Hell, the dolorous out cries and hideous roarings of the Spirits in Priſon, crying out one and all, *O what evil, and infinite evil and bitter thing is ſin, which we would not conſider or believe till we came to this diſmal place of Torment!* There you may hear the curſed, tormented Unbelievers crying out upon his God-provoking, Chriſt-rejecting, and Soul-murdering ſin of Infidelity, ſaying in the anguiſh of his Soul, *If I had accepted of the remedy, I had not been in this doleful miſery; the Lord of Glory was at the door, I heard him knock a long time, but would not let him in; therefore is Hells mouth ſhut upon me for ever.* There the Swearers Liars, Blaſphemers, that did tear and rend the Sacred Name of their Creator, and ſwear by the Blood and Wounds of their offered Redeemer, are heard with their hot and ſcorch'd Tongues bewail that ever they ſhould take the Name of the infinite holy God in vain.

There the Hypocritical and falſe-hearted Profeſſors, the Sinners in *Sion* cry out and wiſh, that either they had made no ſhew of love to Chriſt and Holineſs at all, or that they had loved him,

him in ſincerity, and above all, that ſo they might have eſcaped everlaſting burnings.

There the impudent, ranting, ſwiniſh Drunkard that pleaſed his Eye and Palate with his pleaſant Cups, ſparkling Wine and curſed Companions, is heard to wiſh in the Agony of his Soul, *O that I had been ſober, temperate, abſtemious, that ſo I might not have taſted of the Wine of the wrath of God, which is red and full of mixture, the dregs whereof I muſt be made to drink for ever*, Pſal. 75. 8. Iſa. 5. 22.

There the filthy, unclean Adulterers and Adultereſſes, that burned in their helliſh Luſt, which they were reſolved to ſatisfie, are heard to wiſh, *O that we had been ſo ſober, modeſt, chaſt, and that our wanton luſtful Eyes had been ſtark blind, and never known or ſeen the face of Man or Woman, that we might not have ſuffered the Vengance of Eternal Fire*, Jude 7.

There the notoriouſly vile, abominable Atheiſts, that mocked and ſcoffed at the belief of a Deity and Judgment to come, and that ſaid in the pride and ſtoutneſs of their Hearts, let him make ſpeed and haſte this Work, that we may ſee it; for we have made a Covenant with Death, and with Hell are we at agreement, may be heard to roar and cry, *O that we had heard, beleived and feared what was foretold by Miniſters concerning this dark and dreadful place before it was to late!*

There the Worldling and wretched Earth-

worm

worm, that made Earth his Heaven, Gold his God and chiefeſt Good, is heard to ſay in the bitterneſs of his Heart, *O that I had never ſeen any Gold or Silver all my days, ſo that I might have had a better portion, or that I had with* Lazarus *begged my bread, ſo that I might not have come into this place of torment.*

There the timerous, fearful, cowardly Apoſtate and Backſlider in heart, who for fear of a little outward hardſhip, declined his profeſſed Principles, and turned his back on Chriſt, and his perſecuted little Flock, may be heard to wiſh that either he had never known the way of Righteouſneſs, or that he had been faithful to the Death.

Secure and ſadly deluded Souls, conſider you are not far from this direful Gulf, where multitudes of Souls lament and weep day and night; and certainly, if the horrible and amazing cries and yellings of thoſe infernal Spirits were ſounding in your ears, you would not reſt quiet in your Beds and Houſes.

There were ſad and aſtoniſhing out cries, when the World was drowned, when *Sodom* was burned, to ſee the Clouds ſuddenly drop fire on their Heads and Houſes, and Men, Women and Children burning together: But this was but a flea-bite to that place where is weeping and gnaſhing of Teeth to all Eternity. Remember all you that forget God, the day of your calamity is at hand, and the things that

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ſhall come upon you, make haſt, *Deut.* 32. 25.

But if you are the Servants of the Lord, and real Saints, mourners in *Sion*, lift up your Heads and Hearts, for you belong to another place, a better Country, *viz. To Mount* Sion, *and to the City of the Living God, the Heavenly* Jeruſalem, *and to an innumerable company of Angles; to the general Aſſembly, and Church of the Firſt-born which are written in Heaven, and to God the Judge of all, and to the Spirits of juſt Men made perfect. And to* Jeſus *the Mediator of the New Covenant, and to the blood of ſprinkling, that ſpeaketh better things than that of* Abel, *Heb.* 12. 22, 23, 24. And know, that you are almoſt come within the hearing of theſe heavenly Songs, Eternal Triumphs and Hallelujahs of Saints and glorious Angles in your Father's Houſe, *Where you will have fulneſs of joy and pleaſure for evermore*, Pſal. 16. 11.

7. Conſider, *How ſudden, violent or unexpected your end may be.* Therefore let none think or ſay, they ſhall die in their Neſt, or promiſe themſelves a time of preparation by a long Life, or a lingring Sickneſs, Conſumption or ſuch like: Fearleſs, careleſs Sinners! you do not know what a night, or what an hour may bring forth; the rich Man in the Goſpel, while he dreamed of many days, was arreſted by a killing and dreadful Meſſage; *Thou Fool, this night thy Soul ſhall be required of thee, Luke* 12. 20. He lives not, that knoweth where, when

when or how he ſhall die; ſome have gone to bed well, and died tehe ſame night; others have drop'd dead from their Horſes; ſome have died at their Tables, whilſt the meat hath been in their mouths; others have died in their full ſtrength being wholly at eaſe and quiet, with breaſts full of milk, and bones moiſtned with marrow; others die in the bitterneſs of their Souls, and never eat with pleaſure, They ſhall lie down alike in the duſt, and the worms ſhall cover them, when they are brought to the Grave, and remain in the Tomb. Sirs, there are many dreadful inſtances in the word of God, of the ſad and ſudden Approach of this mercileſs Meſſenger, Death, which ſtand as ſo many Sea-marks, to give you warning, leſt death ſhould come in an hour you look not for it; and find you unprepared. The King of the *Chaldeans* in his greateſt jollity, and having not a thought of death, ſaw an Hand writing on the Wall which was very terrible, and the ſame night was ſlain, *While he was feaſting and drinking Wine, and praiſed the Gods of Gold and Silver; on the ſame hour came forth fingers of a Man's hand, and wrote over againſt the Candleſtick upon the Plaiſter of the Wall of the King's Palace; and the King ſaw the part of the hand that wrote: Then the King's Countenance was changed, and his Thoughts troubled, ſo that the joynts of his loins were looſed, and his Keens ſmote one againſt another*, Dan. 5. 3, 4,

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5, 6, & 30. Death is the King of Terrors, and Terror of Kings. Good *Hezekiah* received a ſudden ſummons for death, *Iſa.* 38. 1. which made him to turn his face to the wall, pray and weep ſore, and to chatter like a Crane, and mourn like a Dove, in the bitterneſs of his Soul, becauſe he was to go to the Gates of the Grave, and to the Pit, where there is no hope. The firſt born in *Egypt* were ſlain at mid-night, which made a great cry, *Exod.* 12. 29, 30. *Korah* and his wicked company were ſwallowed up in the midſt of their Rebellion, *Numb.* 16. 30, 31. *They went down quick into the Pit, and all* Iſrael *fled at the cry of them.*

There died ſuddenly of the Men of *Bethſhemeſh* fifty thouſand and threeſcore and ten, becauſe they looked into the Ark, 1 *Sam* 9. 19. And God many times taketh away the deſire of our Eyes with a ſtroke, as he did *Ezekiel*'s Wife, *Ezek.* 24. 16. *Job*'s Children died at their Banquet. *Iſhboſheth* was ſmitten and died in his ſleep. *Ananias* and *Saphira* being Husband and Wife, died within three or four hours one of the other, with a Lie in their mouths, *Acts* 5. 5, 10. The Righteous Judge many times, ſhoots an Arrow ſuddenly at wicked Men they die in the act of ſin, *Pſal.* 64. 7. When they are about to fill their Bellies, the Lord doth caſt the fury of his wrath upon them, as he did upon the choſen Men of *Iſrael*, *Pſal.* 78. 30. 31. Many times, God to execute his fierce Wrath, ſends out his

deſtroying Angel, who will make dreadful work in a little time; for in one night, in the Camp of the *Aſſyrians*, the Angel of the Lord ſmote an hundred and fourſcore and ten thouſand, that in the morning were all dead Corps, *Iſa.* 37. 36. How ſhort and uncertain is our Life, ſubject every moment to the ſtroke of death, and which the leaſt crumb or fly may put an end unto, as it hath to many? And as our end may be ſudden, ſo alſo it may be violent, a mortal Diſeaſe may invade both Heart and Head, and poor dying Creatures many times are ſo diſtreſſed and diſtracted, that they cannot think of any thing but their tormenting Pain, being uncapable to ſay any thing to God or Man about their Souls! O how ſtupid and unſenſible do many Souls make their Paſſage into the other World! Like *Nabal*, or like a Man in a Lethargy; or as ſo many ſtocks or ſtones, and not awake till they awake in the flames of Hell. *The Rich Man dieth, and in Hell he lift up his Eyes*; his firſt and ſecond death was very unexpected. All you obdurate Sinners, ſtand here and wonder at the matchleſs Mercy and infinite Patience of the great God, in delaying the King of Terrors ſo long! God hath not dealt ſo kindly with thouſands of Sinners that are gone before unto Judgment, and who went down to the Pit in a moment, witneſs the laſt dreadful Plauge, by the means of which an hundred thouſand Souls were ſent into Eternity. O let not *London* and

England

England forget that, and other tremendous Judgments which our ſins have called for, leſt a worſe than any yet ſhould come upon us. The forgetting of our latter end is a deadly and provoking ſin, and that which will haſten Judgment. *Her filthineſs is in her skirts, ſhe remembreth not her laſt end; therefore ſhe came down wonderfully, ſhe had no comforter*, Lam. 1. 9.

8. Conſider, *That when death cometh to ſtrike the ſtroke, your Souls are ſtated, your Eternity is caſt without change for ever.* Then your immortal Souls are for Salvation or Damnation; for eternal Life, or eternal Death, for an eternal Heaven, or eternal Hell. You ſadly beſotted Souls, know and remember while you have a day, before the golden thread of Life be cut, that if you be found without Chriſt, Faith, Repentance, Holineſs, but a moment after Death, you are undone to Eternity. After Death all means and hopes fail, there is no work or device in the Grave, *Eccleſ.* 9. God will be then irreconcilable, ſin unpardonable, Heaven not attainable, and your Souls loſt irrecoverably. And then the Devil your bloody Adverſary will have his deſign upon you; he knoweth that if you be his in Life and death, that you are his for ever, and that he and you ſhall never part. Sinners, this is certain, as the Tree falleth ſo it lieth, as is the Seed ſo will be the Harveſt; if you do the Devils Work, you muſt have the Devils Wages; if you march under the Command and Con-

duct of the Prince of Darkneſs, and ſuffer him to lead and hurry you hither and thither at his will whilſt you live, you will be his Priſoners and Slaves in that dreadful dungeon of diſmal darkneſs after you are dead.

Conſider, The Land of darkneſs is no place for ſervice, there is no repenting in the Grave, no Lord have mercy upon us written on Hell-gates, no Sabbaths, no Sermons, no Miniſters there. 'Tis in the time of life that you muſt labour and make preparation for life eternal; becauſe according to your work and choice in this World, will be your everlaſting lot in the World that is to come. It is appointed for you once to die, and after Death Judgment, *Heb.* 9. 27. The pale Horſe Death goeth before, and Hell followeth after, *Rev.* 6. 8. There will be no change of your condition, the eternal ruin, or eternal welfare of your precious Souls depends on theſe few minutes; this ſwift ſtream of Mans Life, after it once turneth or declineth, ever runneth with a perpetual ebb, never floweth again: ſo that all that you leave undone now, will be undone for ever. If you die Unbelievers, you will be Unbelievers for ever; if you die under the guilt and power of ſin and wrath of God, you will remain under the guilt of ſin and wrath of God for ever: but if you die holy, humble, mortified ſincere Souls, you will remain holy, heavenly and in the favour of God for ever: *Rev.* 21. *He that is filthy will be filthy ſtill, and he that is*

holy

holy will be holy ſtill: But the impenitent unpardoned Sinner, though he live an hundred or a thouſand years in ſatisfying his Luſts, will be accurſed at laſt. Poor Sinners! that read this little Treatiſe, let me beg you to be up and doing while it is day; the night will come, wherein you nor no Man can work, *John* 9. 4. Then to your work with might and main, while your Candle is burning, your Sun ſhining: Will you yet loiter, and ſee your Glaſs running, your Sun ſetting, your ſelves dying, and your Souls periſhing? *O ſeek the Lord while he may be found*, Iſa. 55. 6. *in an acceptable time*, 2 Cor. 6. 2. before the day paſs as the chaff, before the decree bring forth, before the evil day come, before they that look out of the Windows be dark, and the keepers of the Houſe begin to tremble, before the Doors be ſhut in the Streets, and the Silver Cord be looſed, or the Pitcher be broken at the Fountain, before you are gone to your long home, and the Spirit return to God that gave it.

Conſider with your ſelves, Are you fit to grapple with this mighty Monarch Death? Are you fraughted for this long Voyage, and ready and willing to paſs through this dark Entry? Take heed; and fear leſt you be found unfit; think upon the ſadly deluded Virgins, that had their Oil to buy when their Lamps ſhould burn, and ſo came to the door, but found it ſhut; think on poor *Eſau*, that was hunting for Veniſon, while he loſt the Bleſſing.

Poor Perishing Souls! What do you intend to do? If you will work, it must be now or never. Are you resolved to seek and secure the Kingdom of God first, *Mat. 6. 33.* Whilst it is called to day? or will you bestow nothing but the dregs and snuffs of rotten Old-age upon God and your immortal Souls? O that you might know in this your day the things which belong to your Peace, before they be hid from your Eyes.

9. Lastly, Consider, *That it is the most dreadful and amazing sight on this side Hell, to see a Christless Unbeliever breathing out his last:* There are other sad sights, *viz.* to see a Man starving for want of Bread, or dying for want of a Physitian, or drowning for want of a Boat; or to see a Man dead, a Corps, a Body without a Soul; but ah! how sad and astonishing a spectacle it is to see a Man near the Coast of Eternity, *viz.* To behold a wretched Sinner in his cold sweats and dying groans, with his precious and immortal Soul standing on his pale, cold, quivering lips, and Death the great Conqueror, and King of Terrors, marching furiously with his Writ of remove in one hand (not to be reversed) and his deadly dart and sting in the other hand; Conscience on the Rack, barking, biting and tearing him like a Lion; the Devil, Gods Executioner looking on, and standing by; the Heart under dejecting and sinking despair, the Eyes dim and fixed, his Heart-strings ready to break with anguish;

his

his Wife, Children and Friends at the bed-side weeping, ſighing, crying, wringing their hands, beating their breaſts; the Wife crying out, alas my Husband! the Child crying out, alas my Father! The poor periſhing Soul all this while looking backward upon his miſpent time, and by-paſt ſins, inward upon his own Heart, a dreadful ſight! where he ſeeth no Chriſt, no Grace, no Purity, nothing but ſin, guilt, death, darkneſs: Then looking upward to that God that has been provoked; to that Chriſt that hath been rejected, to that Heaven and Eternity that he hath loſt; and looking downward to that dark and dreadful Pit, that muſt be his place and portion (with a fearful looking for Judgment) ſeeing the Devils come and ready to ſeize upon him. O what a dreadful out-cry and ſhriek will the Soul make when it departs! perceiving it ſelf ſinking down, down to the burning Lake and bottemleſs Pit, where he muſt take up his lodging with devouring fire to all Eternity.

The pangs of Death, the worlds Loſs, anguiſh of Conſcience, and frights of Hell meeting together, will make a Man perfectly miſerable, and force him to cry out with curſed *Cain*, Gen. 4.13. *My puniſhment is greater than I can bear*; or to ſay (with the ſadly afflicted Church) *Behold no ſorrow like unto my ſorrow*. And if the dreadful reflection of a guilty accuſing Conſcience be ſo tormenting here, what will the whole flame and ſea of wrath be, when poured out to the very utmoſt?

Senſleſs Sinners! Conſider, This may be your doleful Caſe when you come to die, *viz.* to have much ſorrow and wrath with your ſickneſs, *Eccl.* 5. 17. *For there is no peace to the wicked, ſaith my God:* Not one word in all the Bible, but ſpeaks terror in life and death; though the Sinner lives an hundred years, he ſhall be accurſt, he dieth under all the curſes written in Gods Book; yea, under that moſt dreadful Goſpel-curſe, 1 *Cor.* 6. 22. The apprehenſion of which will cauſe ſuch diſtraction of Spirit, and ſad reflections of Guilt, which will make them, curſe their God and their King; looking down to the Pit, roaring out, *Who among us ſhall dwell with devouring fire? Who among us ſhall dwell with everlaſting burning?* Therefore be wiſe to conſider this, all ye that forget God, *leſt he tear you in pieces, and there be none to deliver,* Pſal. 50. 22.

And as 'tis dreadful and amazing to ſee the Unbeliever dying, ſo on the contrary, 'tis comfortable and reviving to ſee the godly man dying, becauſe his *ultimum* is his *optimum*, his laſt is his beſt, *the day of his death is better than the day of his birth,* Eccleſ. 7. 1. *His end his peace,* Pſal. 37. 37.

God at peace, conſcience at peace, and all at peace; O bleſſed ſight to ſee the Heaven born panting Soul going out of the World upon the wings of joy, calmneſs and ſerenity of Spirit, with full ſail to Heaven, longing and crying out,

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Make no tarrying, O my God; haſt my beloved, haſt; ſo come Lord Jeſus; I deſire to depart and to be with Chriſt, which is beſt of all, *Phil.* 1.23. You have heard what are the great things to be conſidered, namely, That an end will certainly be; this world is no place of continuance; they that now ſee you, ere long will ſee you no more for ever; You have heard that your preſent things will periſh, that ſin ſo full of deadly poiſon will leave a ſting, a dart that will ſtrike through your Liver, and that the caſe of the wicked will be doleful, dreadful, yea, deſperate, when they come to die; for when Death comes, your Soul then will be ſtated ſo as there can be no alteration to Eternity.

The next thing is, to ſpeak to the reaſons why 'tis a duty and matter of ſuch moment to conſider, which are theſe following.

Reaſon 1. Is taken from God, *becauſe the only wiſe, gracious, moſt indulgent, and ſoul compaſſionating God wiſheth it, and that moſt vehemently, O that they were wiſe! that they underſtood this, that they would conſider their later end!* Sirs, in this pathetical Option or Deſire, there is the very tender bowels of God; this is the very language of his heart, and it is, as if he had (after the manner of Men) ſpoken thus to his faithful Servant *Moſes*; I have but one wiſh or requeſt, and all is comprehended in this one, *viz.* That thou ſhouldſt go and tell them from me, that they muſt be wiſe to conſider this, to remember

the days of Old, and the years of many Generations, what I have done for them in chusing them above all Nations of the World to be my Treasure, Portion and peculiar People; and because I love them, I have delivered them, wrought wonders for them in *Egypt*, the Red-Sea, and in the Wilderness, and have kept them as tenderly as the Apple of mine Eye, carrying them upon Eagles wings; but yet let them know that they have forgotten me, provoked me, and that their end is like to be miserable; for a Fire is kindled in mine anger, and unless they do speedily consider, it will burn to the lowest Hell.

Now you Souls in peril, which is best? To thwart, cross and grieve your well-wishing, dearest, best and only Friend; or to please and gratifie your professed, deadly, implacable Enemy? Your Adversary the Devil cannot endure that you should think of death or dying; for if Satan that old Serpent would permit and suffer you to look into Hell, he could neither drag nor draw you thither at his pleasure. And will you go on in your ways of sin and death? Or bethink your selves whose you are, what you have done, whither you are going, and what is like to become of you when your breath is gone; what provision have you made for the other World, that so the great business between God and your Souls may be made up.

Sinners! if the infinitely holy, just and righteous

righteous God did desire or design your ruin and destruction, he would not have excited you to this solemn and serious consideration of the end of Sin, Death and Eternity, until it were too late, and you left without remedy; so that what is here intended, hath a tendency to make you happy if it be regarded. *O that they were wise*, &c.

Reas. 2. *Because a deep, serious and heart-affecting consideration of Death and the Grave will both realize it, and represent it as near, even at the door, and make it to stand in open view*: Whereas things looked upon at a distance whether they be good or whether they be evil, having but a little, if any influence: Now a fixed and hearty consideration will give as it were a being for future things, and bring them near, so that you may really converse with those things.

A truly godly Man that hath a view of unseen things by Divine Contemplation here upon the Wings of Faith and Hope, he may ascend up to Heaven, and walk a turn in the golden streets of the *New Jerusalem*, as the Prophet *Ezekiel* was in the Vision of God at *Jerusalem* in his mind, when his Body was by the River *Chebar*, among the Captives in the Land of the *Chaldeans*, so likewise those sadly wounded Spirits, who through fear of Death are all their Life-time subject to Bondage, being exercised with Soul-conflicts, and under powerful

ful cutting and killing Convictions of Sin and Misery, have such dark and dismal thoughts and apprehensions of Hell and the Wrath of God, which makes them ever and anon to enter into the Chambers of Death, and visit the Prisoners of the Pit, and look upon that black Gulf and fiery Furnace to be so near, that they are on the brink of it falling down continually; this hath been the case of many of Gods precious Ones, who are now in Heaven above all these fears and frights that were once more bitter than Death. And Oh how many travelling with these Pangs and Agonies of Soul, are ready to cry out with holy *Job*! Chap 6. 4. *The Arrows of the Almighty are within me, the poyson whereof drinketh up my Spirits, the terrors of God do set themselves in array against me*: Such is the nature of meditation or consideration, that it will cause future and remote things to have a real, powerful and deep impression on our minds. As for instance,

A Merchant in *India*, by his meditation or contemplation, may converse with his Affairs, his Wife, Children and Friends in *England*; or a Merchant that's walking on the *Exchange* in *London* may have his mind and thoughts in *Spain* or *Italy*, or else where; a Malefactor cast into Prison for some notorious Crime, may long before the Assizes converse with the sad circumstances of his Trial; he may in his thoughts see himself brought to the Bar, standing before

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a terrible Judge to hear his Indictment read, the Charge proved, his Doom and Sentence pronounced, and see (as it were) himself at the place of his Execution, with the Rope about his Neck, which must immediately hang him: And if you would in good earnest set your selves to consider your later end, you may really and heart affectingly converse with old age, weakness, sickness, your death-bed short-breathing, cold-sweats, dying pangs and groans, winding-sheet, coffin, and see your selves (as it were) stretched out, nailed up, and on the shoulders of Men, carrying you to the grave, where worms and filthy vermin must feed upon you.

The Servants of God and Saints of old have done this with great success and soul-advantage, and so should you. They have reckoned or counted their Lives by days, because they were every day liable to death, and expected it daily. *Teach us to number our days*, said *Moses*, Psal. 90. 12. *Few and evil have the days of my life been* said old *Jacob*. *For Man that is born of a Woman, is of few days*, Job 1. 5. *All the time of which* (said Job) *will I wait till my change come*, Job 14. 14. *For I know that thou wilt bring me to death, and to the house* (a dark house) *appointed for all living*. And Chap. 17. 1. He said, *My breath is corrupt, my days are extinct, the Grave is ready for me*; where-ever he went or came he was looking for a Grave. Again, by consideration we may not only look

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to the Grave, but beyond it, to the great tranſactions, and aſtoniſhing things that ſhall be after death. We may converſe with the Worlds burning, Chriſts coming, the Trumpets ſounding, the Graves opening, the Dead's riſing, the Wicked's roaring, (who as jolly as they are) ſhall then cry to dead and deaf Mountains and Rocks to fall on them, to hide them from the dreadful Face of the now ſlighted Son of God; for in that great day of his fierce and terrible Wrath, they will not be able to ſtand, *Rev. 6. 16, 17.*

By this realizing believing Conſideration, we may ſee the Judge ſtanding behind the door, and the Son of God (as it were) ready to break forth of the Clouds with Power and great Glory, as *Hierom* did, who ſaid, whether I eat or drink, I hear this voice in my ears, *Ariſe ye dead, and come to judgment:* Now if a right conſideration of the great things to come be ſo penetrating, and heart-awakening, let Death which always doggeth you at your heels be often upon your thoughts; your heads and hearts too ſhould be much upon it; every night you lie down, and every morning you ariſe, let there be ſome ſerious and awful thoughts of Death and Eternity. That which many have engraven on their Rings, *viz. Remember to die*, let it be by the Pen of a Diamond written on your Hearts. It is ſtoried of *Philip* of *Macedon*, that he laid a charge upon one of his Servants

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to come every Morning into his Chamber, and proclaim this, *That he was mortal*, and if a Heathen were so careful of keeping the memory of his Mortality, much more should a Christian. We should alwayes remember the days of Darkness, and keep Life and Death, Heaven and Hell before us, there being but a step between Us and Death. The neglect and want of this was *Israels* Sin, and *Jerusalems* too; *She did not remember her last end, therefore she came down wondefully*, Lam. 1. 9 And this God who would have us remember and consider, doth sadly complain of, by the Prophet, *Isa.* 1. 3. Calling Heaven and Earth to witness for him. *Hear O Heavens, and give ear O Earth: the Ox knoweth his Owner, and the Ass his Masters Crib, but* Israel *doth not know, my People doth not consider.*

Reas. 3. *A serious consideration of your later end (through Grace) will prove an absolute and sovereign Antidote to expel the greatest Evil (yea, a means to escape an infinite loss,)* viz. *Sin and the dreadful effects and consequences of it.*

What is the cause of that Inundation and Sea of Wickedness, and most prodigious Sins that are now in the world, and in this Nation, in every City, Town and Place, and in most Families, among all ranks and degrees of Men, *viz.* Magistrates, Ministers, People, Parents, Children, Masters, Servants, but this, their not duly and deeply

to the Grave, but beyond it, to the great transactions, and astonishing things that shall be after death. We may converse with the Worlds burning, Christs coming, the Trumpets sounding, the Graves opening, the Dead's rising, the Wicked's roaring, (who as jolly as they are) shall then cry to dead and deaf Mountains and Rocks to fall on them, to hide them from the dreadful Face of the now slighted Son of God; for in that great day of his fierce and terrible Wrath, they will not be able to stand, *Rev. 6. 16, 17.*

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deeply conſidering their later end? This we find laid down in the Word of God to be one main Ground of all Sins, and of the neglect of Duties.

You careleſs Souls! Did you believe and remember that you muſt die and come to judgment, that your naked Souls, and naked Sins muſt ſhortly ſtand before the moſt tremendous, direful Judge of quick and dead, the reflection hereof would be as a Knife at your Throats, as a Sword at your Breaſts, or as a Hand-writing on the Wall to retard and hinder your conſtant and deſperate courſe of Wickedneſs.

O what horrid, helliſh Outrages are now committed, and that deliberately, impudently, obſtinately, even againſt the Light of Nature, Conſcience, Scripture! What Curſing, Lying, Swearing, Blaſpheming, Sabbath breaking, Cheating, Couzening, Stealing! What Wantonneſs, Filthineſs, Uncleanneſs, Swiniſh Drunkenneſs, Covetouſneſs, Earthly-mindedneſs! what Mocking, Scoffing, Wrath, Envy, Malice, Pride, Paſſion and Spiritual Wickedneſs too, as Unbelief, Atheiſm, Impenitency, Hypocriſie, Apoſtaſie, hatred of God, his People, Miniſters, Ways and Ordinances, every where aboundeth! Men declare their Sin like *Sodom*, and are not aſhamed of the unfruitful works of darkneſs; and why? But becauſe they do not ſet their minds and hearts upon their later end.

Poor dying Sinners! Let me (out of tender compaſſion

compaſſion to your bleeding, and almoſt ſinking Souls) intreat you as for the Lords ſake, to go down to the Grave, to go down to Hell in your thoughts, and ſtop here, and think of the King of Terrors, the worm of Conſcience, the approach of Devils, the burning Lake, the bottomleſs Pit, the loſs of God, of Chriſt, of Heaven, and your precious Souls; remember thoſe fiery ſcorching endleſs Flames, the preſence and company of Devils, Reprobates and damned Spirits; and your ſweet Morſels ſhall be Gall and Wormwood to you. Theſe amazing things being truly reflected on, will be as Lightning in your Eyes, Thunder in your Ears, as Thorns, Darts and Swords in your Fleſh, as Poyſon in your Bowels, as Fire in your Bones to compel and force you ſpeedily to curb and check the Reigns of your Helliſh Luſts, that ſo you might fly from the wrath to come.

Did you but view that dark and cold Grave, and hot Hell, that is ſo near, you would rather ſtarve or die, than run to that exceeſs of Riot; you could not ſleep and ſnort, dance and ſport upon the Pits brink under ſuch a conſideration.

But forget all this, baniſh the thoughts of God, Death and Hell, and you will run and ruſh into ſin, as the Horſe into the Battle, *Luke* 12. 45. Crying peace, peace, till danger, death and deſtruction come 1 *Theſ.* 5. 3.

This was that mighty Sin that ripened *Jeruſalem* for ruin, and brought her down wonder-

wonderfully. *Her filthineſs is in her skirts, ſhe remembreth not her laſt end.* The Lord complaineth by the Prophet *Iſaiah* of the ſame thing, *Iſrael doth not know, my People doth not conſider:* But what follows, *a ſinful Nation, a People laden with iniquity, a Seed of evil doers; they have forſaken the Lord, they have provoked the holy one of* Iſrael. Compare *Lam.* 1. 9. With *Iſa.* 1. 3, 4.

But he that doth that which is lawful and right, ſhall ſave his Soul alive; Who is that? He that conſidereth, and turneth away from all his Tranſgreſſions that he hath committed, he ſhall ſave his Soul; whoſoever doth periſh, that Man ſhall never periſh, *Ezek.* 18. 14, 28.

Reaſ. 4. *The conſideration of your later end will be a powerful incentive to make you exert, and put forth the greateſt induſtry in a way of Duty*; yea, it will certainly have an influence upon all our Duties, and upon all our Graces, for conſidering and doing are frequently joyned together, *Pſal.* 41. 1. *Prov.* 31. 16. *She conſidereth a field, and buyeth it. I thought on my ways,* or conſidered my ways, *and turned my feet unto thy teſtimonies*, Pſal. 119. 59. Lam. 3. 40. Heb. 10. This, if any thing will make you ſerious, diligent and conſtant in any Duty, and to work while it is day, before the night cometh, wherein no man can work.

The Apoſtle exhorts, *to conſider one another, to provoke to love and good works; and ſo much*

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the more as ye see the day approaching, Heb. 10. 24. 25. The remembrance of the day of our death, and of our passing into Eternity, with a deep impression of it upon the Heart, will be as a voice of Thunder speaking to the secure senseless Sinner. Awake, awake thou that sleepest, open thine eyes, stand upon thy feet, and behold and see what a Sea of Blood and Wrath is here! See and believe, believe and consider, consider and fear, fear and fly, and make haste in thy work: Thy work is great and weighty, diversions are many, adversaries are strong, thy strength is small, thy time is short, thy account is great, death and judgment are at the door, therefore up and be going now or never.

You slow and slothful Souls! Let your apparent and inevitable danger suddenly provoke and spur you unto your Duty, to seek the Lord in a time accepted, before the door of Life be shut, God withdrawn, and Mercy quite gone.

The prianest Sea-man will sigh, mourn, pray, promise, vow, if death and danger looks him in the face. When the Ship was like to be broken and death threatned immediately to surprize them, the Mariners were sore afraid, and cried every one to his God. And this the very light of Nature dictated to the Ship-master (though a Heathen) that then it was no season to sleep; *What meanest thou O sleeper, arise, and call upon thy God, if so be that God will think upon us that we perish not*, Jonah 1. 6. And the most notorious

notorious Thieves and Murderers will pray in Prison, or when they come to the Gallows, the place of Execution.

When the most Righteous Judge sent his destroying Angel to the City of *London*, and other places in the year 65. For the dreadful fear of which many thousands did flie, and many Thousands did fall, *viz.* The Carcasses of Men like Dung upon the Ground, and as handfuls after the Harvest-men. When Death did knock at a thousand doors in one night, O what confessing of sin, fastings, cryings and importunate knocking was there at the throne of Grace (and it may be by many Persons and Families that praved but little before or since.) That God would pity, pardon and remove that amazing, sweeping Judgment which is now almost forgotten. Upon an awakening apprehension of *Nineveh*, fatal Ruin the King and his Nobles decreed, and proclaimed a Fast, and enjoyned every one to cry mightily to God, *Jonah* 3: 7.

Sinners, were you but truly sensible of you peril, you would pray to purpose, *viz.* more ardently, more inwardly, more deeply, more affectionately than ever you have done. It was a supposed danger, and that of Death, that caused *Jacob* to weep and make supplication; *For* Esau *hated* Jacob, *and said in his heart, the days of mourning for my Father are at hand, then will I slay my Brother* Jacob, *Gen.* 27. 42. and *Jacob* was greatly afraid and distressed, *Gen.* 31. 17.

31. 17. which made him ſo importunate with God for deliverance, and he prevailed, *Gen.* 31. 11. *Hoſ.* 12. 4. Poor Sinners! your caſe is dangerous, (I will not ſay deſperate) but you are ignorant of it; you do not know that you are poor, miſerable, blind and naked; were you but ſenſible that you are liable to the Wrath of God, the ſtroke and ſting of Death every Moment, it would conſtrain you to cry mightily to God for pardon. Holy *Job*, when he conſidered of Death and Judgment, ſet Prayer to work, and ſaid, *Why doſt thou not pardon my tranſgreſſion, and take away mine iniquity, for now ſhall I ſleep in the duſt? O that thou wouldſt hide me in the grave, that thou wouldſt keep me ſecret till thy wrath be paſt, that thou wouldſt appoint me a ſet time, and remember me*, Job 7. 21. & 14. 13. This alſo made thoſe two gracious Kings, *Hezekiah* and *David* to weep and pray in the bitterneſs of their Souls: *In thoſe days was* Hezekiah *ſick unto death; and* Iſaiah *the Prophet came unto him and ſaid, Thus ſaith the Lord, ſet thy houſe in order, for thou ſhalt die and not live. Then* Hezekiah *turned his face to the wall, and wept ſore, and prayed to the Lord*, Iſa. 38. 1, 2, 3.

David, when the ſorrows of death compaſſed him, and the pains of Hell got hold of him, then (ſaid he) *I called upon the Lord, O Lord, I beſeech thee deliver my Soul*, Pſal. 116. 3, 4. *Jonah* that could ſleep in the Ship, prayed in the Whales belly, *Out of the belly of Hell cryed*

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I, and thou heardſt my voice, Jonah 2. 2. The Apoſtle *Peter*, and Chriſt himſelf preſſeth Prayer from the conſideration of the end of the World, *The end of all things is at hand, be ye therefore ſober, and watch unto Prayer*, 1 Pet. 4. 7. And *pray* (ſaith Chriſt) *that ye may eſcape all theſe things, and ſtand before the Son of Man*, Luke 21. 36. Neither doth our dear Lord Jeſus preſs that on us, which he did not practiſe; for being ſenſible of the bitter and moſt dreadful Cup of his Father's Wrath, he prayed, *Father, if it be poſſible, let this Cup paſs*, Mat. 26. 39.

Sinners! Let me tell you, as ſecure and ſenſleſs as you are, an awakening impreſſion of approaching Death and Judgment upon your Souls, would be as the cry at midnight to excite and ſtir you up to get in your Oil, and to trim your Lamps. The Virgins both wiſe and fooliſh were all aſleep, and ſecure enough, until that ſudden and amazing cry was heard, *Behold the Bridegroom cometh, go ye forth to meet him*, Mat. 26. 6. *Then they all aroſe and trimmed their Lamps.* 'Tis the Storm and Rain that haſtens the Bee into the Hive, that brings the Traveller into his Inn, the Ship into the Harbour; ſo likewiſe the ſenſe of Death, the dead and drouzy Profeſſor unto his Prayer. *In their afflictions they will ſeek me early*, Hoſ. 5. 15.

An heart-affecting Meditation of unchangeable Eternity, will be as a voice from the Clouds crying, *Haſte Sinners, haſte, poſt haſte; haſte*

as for thy life in the Work of Faith and Repentance, in parting with Sin, and closing with Jesus Christ, without which there will be no hope, Noah was moved with fear, and prepared and got into the Ark, to the saving of his House when the secure deluded World died by the Deluge, *Heb.* 11. 7. *Knowing the terror of the Lord, we perswade Men,* 2 Cor. 5. 19.

You wretched Sinners that will not believe or consider until you are just droping into the Pit: If you had but a little Cranny to look into the other World, how violent and resolute would you be in the speedy prosecution of your known Duty? you would examine, prove and try your selves; you would read, hear, meditate, watch, pray, repent, fear, love, obey more than ever. Did you see the night will come, is coming, and that the days of darkness shall be many, *Whatsoever you do, you will do it with your might,* Eccles. 9. 10. Now *before the decree bring forth, before the day pass as the Chaff, before the fierce anger of the Lord come upon you, seek ye the Lord; for how shall you escape, if you neglect so great salvation?* Zeph. 2. 2, 3. Heb. 2. 3.

Reas. 5. *You are to consider your later end, because here lieth your highest Wisdom, O that they were wise, &c.* If you would be so wise as to exceed all the wise Men, great Statists and Politicians in the World, it must be in considering of, and preparing for your end. Sirs, in this you are most concerned, because thereby you will

will promote your own Intereſt, for it will make a Man profitable to himſelf, wiſe for himſelf, *Job* 22. 2. *Prov.* 9. 12. 'Tis true Wiſdom to underſtand this, *viz.* To be wiſe to that which is good, *Rom.* 16. 19. To be wiſe in Chriſt, to ſecure the cheifeſt good is the beſt Wiſdom.

There are many worldly wiſe Men, who while they live provide for every thing but Death, and they are often ready to die, before they begin to live, (in a ſpiritual ſenſe) and is it not a very unfit and ſad ſeaſon to prepare for Death when it is a burthen to live? And indeed, ſuch are the many evils attending Old-age, that Men can have no pleaſure in them, *Eccleſ.* 12. 1. And ſhall theſe be accounted the only wiſe Men, that are but wiſe in their *Generation* to get the World, to purſue lying Vanities, and forſake their own Mercies; to hew out Ciſterns, broken Ciſterns, that can hold no VVater, and forſake the Fountain of living VVater? This is to perfer Pebbles before Pearls to gain Earth and to loſe Heaven, *Jer.* 2. 13. *Jonah* 2. 8. *Mat.* 16. 26. To be happy for a time, and miſerable to Eternity.

True wiſdom, and ſerious conſideration is exerciſed about things good and evil; yea, 'tis converſant about the beſt Good, how it may attain it, and about the worſt Evil, how it may impede, avoid and eſcape it, chuſing the moſt adequate and effectual means to bring it

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to pass. This excellent Divine Wisdom is proper and profitable to direct, *Prov.* 10. 10. and so it doth every considering godly Man while he lives, fast and firmly to secure that which he hath of greatest value, *viz.* A precious Soul, more worth than any thing he stands possed of. If all the Rocks were Pearls, all the Earth and Heaven Gold; or if all the Waters in the vast Ocean were converted into Crystal, or the most precious Stones in the World, and put all in one scale, and the Soul into the other scale, the Soul would weigh it all down. Our dear Lord tells us, that the gaining of the whole world, is an invaluable consideration to the loss of one Soul, *Mat.* 16. So that he must be wise indeed, that hath gotten a Cabinet for this rare incomparable Jewel, where it will be for ever safe. *He that winneth Souls is wise*, saith the wisest of a meer Man, *Prov.* 11. 12. and sure then he is so that saves his own. Again, he that considereth his end, is in the very way to procure and make the best Friend that will certainly stand him in stead to purpose, and in the greatest peril, *viz.* God, Christ, Angels, Saints, Conscience, Scripture his real Friends. When once the breach is made up between God and the poor Soul, who can harm or hurt it? *If God be for us, who can be against us?* Rom. 8. *I will lay me down and sleep in peace*, Psal. 4. 8. Moreover, he provideth against the greatest wants, by laying up for a spending time. There was not a Man to be

found in all *Egypt* so wise as *Joseph*, who foreseeing their want, filled the Store-houses against the years of Famine; *he that gathereth his Meat in the Summer* (saith *Solomon*) *is wise*, Prov. 10. 5. Consider the time of Youth is your Summer; Old age, a Sick-bed is not gathering, but a spending time, and you are not wise, wise towards God, wise for your precious Soul, that do not make it your business to trade and lay up a stock and Store against that time. Many a silly Soul, like the wanton Grashopper, leaps, and skips, chirps, and sings all the Summer, and when the Winter cometh, perisheth for want: But the truly serious and considering Soul, like the laborious Bee or Ant, toils and labours in the Summer: And that Man might put off sloth and learn his duty, and so provide for time to come, *Solomon* sends him to the Ant, *Go to the Ant thou sluggard, consider her ways, and be wise, which provideth her Meat in the Summer, and gathereth her food in Harvest*, Prov. 6. 6, 8. And so the wise in Heart, that trade for Eternity, lay up the best supplies against the evil day, which are, the favour of God, and interest in Christ, pardon of Sin, peace of Conscience, a stock of Prayers, rich and choice experiences, and love-tokens of their Father's Favour, the evidences of their Heavenly Country. This is the hidden and heavenly Treasure of the godly Man, who only is called the Man of Wisdom, *Mich.* 6. 9.

Besides

Besides he preventeth the worst of Evils; *viz.* the guilt of Sin, the sting of Death, sorrows of Hell, terrors of Conscience, the wrath of God, the loss of God, his Soul and Heaven. This infinite, and irreparable evil or loss he shall never substain, because this timely consideration of Death and Judgment, will be a means to fit him for it. *They that were ready went unto the Marriage,* Mat. 25. 10.

But for you that are careless of your immortal Souls, that think not of Death, that will not consider your latter end (if infinite Mercy do not speedily prevent) you will certainly die without Wisdom; if you do not seasonably secure your Souls, make God and Christ your Friends (while the poor People of God lay up a Treasure in heaven) a good Foundation against the time to come: *You will treasure up wrath against the day of wrath, and revelation of the righteous Judgment of God,* Rom. 2. 5. And this is the doleful case of many worldly wise Men, and of those too whose Office and Imployment is to keep (if it might be) others alive, *viz.* to cure Diseases, and prevent Death. It is observed concerning *Paracelsus*, a great Physician, a Man very skilful in Chimical Experiments that he bragged and boasted, that he had attained to such wisdom in discerning the constitutions of Men, and in studying Remedies that whosoever did follow his Rules, and keep his Directions, should never die by any disease;

casually he might, and of Age he must, but he would undertake to secure his Health against Diseases. A bold and most presumptuous undertaking: but he who by Art promised to protect others, could not by his Art make himself a Protection in the prime of his Age; who died before, or when he had lived but thirty years.

Poor Mortals! Sith that you can't Prevent Death, it is your wisdom to prepare for it; and forasmuch as you cannot by any means, power or skill keep off the stroke of Death, get while you may a Remedy or Antidote against the sting of Death, that when you die, you may not die unprepared, or die without Wisdom. *For Man in honour that understandeth not, is like the beast that perisheth*, Psal. 49. 20. So did that miserable mistaken rich Man, who (though by himself or others judged wise) in the account of the only wise God, was a very fool, who providing only for the time of life, and not for death, did deserve the name of *thou fool this night shall thy Soul be required*, Luke 12. 20. A dark and dreadful night indeed, in which he lost both Worlds at once, Earth and Heaven too. And will you say that you are wise, and not consider what your end shall be? The five Virgins are called foolish Virgins. But why? Because the did not make provision for the Bridegroom's coming, and when they came to the door it was shut upon them: Ah! sad and dreadful disappointment.

But

But the diligent and prepared Soul, that hath gotten in his Oil, and made all ready, is in a capacity to look upon death with a smiling aspect, because the deadly poyson and sting is out, and it can but kill the Body, 'tis not able to hurt the Soul: But the sleepy secure sinner, will be dreadfully surprised, as *Belshazzar* was by the hand writing that appeared on the Wall, the terrifying and amazing sight of which changed his countenance, and troubled his thoughts, so that neither his Wine, his Wives or Concubines could comfort him, who had lifted up himself against the Lord of Heaven, *Dan.* 5.

Sinners! Consider the King of Terrors is a terrible sight, and to none more than to those that have their Heaven here; it will be to them as the tearing off their Caul from their very Hearts, worse than cutting off a Member from the Body; for many have suffered the loss of Members to save their Lives; O *death, death, death, how bitter, bitter is the remembrance of thee to the Man that is at ease in his possessions!* And let me tell you, evils and dangers, by how much the more sudden and unexpected they are, by so much the more dreadful and astonishing they are. What a sad and hideous cry was there in *Egypt*, when at midnight God smote their first-born, and also when the Earth opened her mouth and swallowed up *Korah* and his cursed Company that went down, alive into the Pit,

insomuch that all *Israel* fled at the cry of them, for they said, lest the Earth swallow us up also, *Numb.* 16. 31, 32, 34. And how terrible was that sudden shower of Fire and Brimstone upon filthy *Sodom*, after a bright Sun-shiny morning, *Gen.* 19. 32, 34. So when grim and gastly Death cometh in a black night, and draweth the Curtain, and looketh upon the secure Sinner, it will be very formidable; for who can look Death in the face that dare not look God or his own Conscience in the face? But the sincerely godly Man, fitted for death, may look and live above the fear of Death and Hell, and welcome Death, as old *Jacob* did the Wagons, that his Son *Joseph* sent to fetch him down to *Egypt*; when he saw the Wagons, the Spirit of *Jacob* their Father revived, *Gen.* 46. 27. Death, though a grim Porter, will open the Gate of Glory to every Believer, and let them into their Father's House, for both life and death are theirs, 1 *Cor.* 3. 22. *Blessed are the dead that die in the Lord*, Rev. 14. 13. *To me to live is Christ, and to die is gain*, Phil. 1. 11. *Whoso is wise will observe these things.* These are the Reasons why your latter end must be considered.

The APPLICATION.

If it be a duty so necessary to mind your end, I shall descend to improve it by way of Application.

Use 1. This calls aloud unto all you unconverted Sinners that have made no preparation

for

for Death and Judgment, to ſtand and wonder, or ſit down and admire at the unwearied Patience, the match-leſs and amazing Mercy of the infinitely gracious and glorious God.

Hath the moſt righteous, juſt and ſin-revenging God, held your Souls in Life, and kept you from Death and Hell to this very day? And will you not, even to aſtoniſhment, adore the unſearchable Riches of Grace? Men commonly wonder at things above their reach, or that for which they can give no reaſon, and eſpecially at rare, ſingular and unmerited Mercy. Now ſtop a little, and ſpend a few ſerious thoughts, and conſider, what reaſon can be given that you ſhould be numbred among the living, when ſo many are dead; that you ſhould be in the World, and ſo many thouſands of Men, Women and Children in their Graves, and their precious Souls you know not where. Now that your Bodies are not laid up in that dark and diſmal Priſon of the Grave, and your dear, never-dying Souls, bound, fetered, and chained in that direful, painful Priſon of Hell, is matter of the greateſt wonder in all the World. Have you not cauſe to doubt, that many of your Neighbours, Relations, and ſinful Companions and Acquaintance are gone down thither, and it may be ſome of thoſe you leaſt ſuſpect? And you know not how many are now in flames for the very ſame ſins that you ſtand guilty of, if not leſs ſinners than your ſelves. O admire and

bleſs God with your whole Souls that you are yet on this ſide the Grave, and not gone down into that place of torment; you enjoy many opportunities for your Souls, and are ſtill exhorted to part with ſin, to turn to God, to accept of Chriſt, to think of Death and Hell, that ſo you might never ſee it or feel it; for there is much more in the pains of Hell, and wrath of God, than ever you heard, or can imagine. *According to thy fear* (ſaid *Moſes*) *ſo is thy wrath*, Pſal. 90. 11.

Poor Sinners! you are ſtill the living Monuments of infinite Kindneſs, and therefore let not the living Man complain. Suppoſe you had died when Death ſeem'd near, when you were ſick and weak, ready to give up the Ghoſt, or when thoſe many thouſands died by the Plague or Sword, in what a miſerable condition had your Souls been, to be ſhut up with Devils and damned Spirits in the Lake that burneth with Fire and Brimſtone! And will you ſtill maintain your Enmity, increaſe Iniquity, and even dare God to damn you? Sinners, are you not beſides your ſelves? yea, ſtark mad, to make God that ſhould be your beſt Friend, your worſt Foe? for if his anger be kindled but a little, it will burn to the loweſt Hell, and none can quench it, or ſtand before it. *Can thine heart endure, or thine hands be ſtrong in the days that I ſhall deal with thee*, Ezek. 22. 14. Who can dwell with devouring fire? *Who would* (ſaith the

Lord)

Lord *set the briers and thorns against me in battle? I would go through them, I would burn them up together*, Isa. 27. 4. O when will you come to your selves, and throw away your Arms, and consider your Souls? or will you not be saved? when shall it once be? why will you die? Let these Cords of Love draw you, and cause you to say, *Behold we come unto thee, for thou art the Lord our God.*

Consider, others dreadful ruin hath been your warning, that are now lock'd up in that dark Dungeon, and shall come up no more; and whom the Devils are now tormenting, the worm biting, and the fire burning. You are at present free from the boiling Cauldron, and in the Land of the living; O praise, praise the Lord for his long suffering, you being but as it were under a reprieve; O prize, and improve your life, and timely prepare for Death, for if thy Life were ended, thy Soul separated, and no peace with God made, thou wert an undone Soul: There is no place for repentance in the Grave: on Christ or Pardon to be obtained in Hell. Bless God your Glass runneth, your Lamp burneth, the day of Grace is yet continued, your dear Lord is upon the Mercy-seat, therefore there is hope.

Use 2. This justly reprehendeth all that slight or neglect this great Duty, but especially these three sorts; none of which do seriously consider their latter end.

Viz. { 1. *The insolent Atheistical Sensualists.*
2. *The ignorant and inconsiderate.*
3. *The self-confident and presumptuous.*

1. To condemn *Atheistical Sensualists*, that put the evil day far from them, *Amos* 6. 3. and who drown or banish the awful thoughts of God, Death and Eternity out of their Minds and Hearts. *They take the Timbrel and Harp, and rejoice at the sound of the Organ, and say unto God, depart from us, for we desire not the knowledge of thy ways*, Job 21. 12, 13. *God is not in all their thoughts*, Psal. 10. 4. They are resolved for a short Life and a merry, whatever betide hereafter. *They chant to the sound of the Viol, and drink Wine in Bowls, and eat the Lambs out of the Flock and stretch themselves upon their Couches*, saying in their hearts, as that wretch, *Luke* 12. 19. *Take thine ease, eat, drink and be merry*: They will satisfie their Lusts, enjoy the Pleasures of the Flesh, walk in the ways of their Hearts, and in the sight of their Eyes; and hereby they make the Breach wider, and themselves seven times more the Children of the Devil, though at last they sit down in everlasting Sorrow. *Let us eat and drink, for to morrow we die.*

You poor desperately deluded Souls! Did you believe what you have read and heard of the other World, or what the Scripture of infallible verity speaketh of the infinitely holy, great and terrible God (who will in no wise

clear

clear the Guilty) you would quickly change your Course. Did you now consider you must die, and be judged, that in a very little time you which hear me this day, must stand before the dreadful God, would you so sensually love the World so immoderately, mock at a Deity, jeer at serious Piety, neglect your Duty, trifle away your time, forget Eternity, and hazard those your precious Souls, as you have done, and do? Such Rake-hells, and Devils incarnate, the Apostle speaketh of, 2 Pet. 3. 1. *Know this first*, i. e. *before the end of the World: There shall come in the last days, scoffers, walking after their own Lusts, saying, where is the promise of his coming?* Nevertheless these Vipers vile Miscreants, and Monsters in Mens shape, think that they are wise, when indeed they have no Understanding. Wise they are, but it is to do evil, to cavil against the truth, dispute against a life of Holiness, *but to do good they have no knowledge*, Jer. 4. 22.

This was *Jerusalem*'s great sin immediately before the fierce anger of the Lord came upon them; and this is the sad and dreadful case of many, yea, thousands in the World, and in these Nations; notwithstanding all those awakening desolating Providences, and amazing Spectacles of Mortality their eyes have seen.

There are but a few that look upon themselves as concerned at all, but like a company of simple Sheep in a fat Pasture. The Butcher

cometh

cometh and fetcheth one to day, another to morrow, and the rest feed on and take no notice of what is become of their lost Companions. 'Tis as if a company of condemned Persons (reprieved for a time) should be appointed to be executed one after another, within the space of so many days. This day the first in order is brought forth and executed, the day following a second; yet all the rest that are to take their turns, fall a Drinking, Carding, Swearing, Singing, and so continue till the very last, until they be all Hanged, Dead and Damned. We may compare this mad deluded World to a Company of poor blind Men dancing about the brink of a very dangerous deep Pit, but do not perceive it, or see how each falleth in one after the other, a first, second, and third drops down, the rest not discerning the danger, run the round: I shall thus apply it. This day or hour a Swearer tumbled down to Hell. The next a Drunkard. This evening or morning the pale Horse mounteth one, it may be a cursed Atheist, or a malicious bloody Persecutor, or a filty Adulterer, or an Idolatrous Worldling, and carrieth him to the place of Darkness. The next day he receiveth his Commission to fetch some more of them, those their Brethren in Iniquity that are left behind, keep and continue their course, and dance about the Pit, not considering they must die and come to Judgment. How little do the living lay to heart this great business of their mortality, insomuch

ſomuch that when they would deny a thing with greateſt confidence, they will commonly ſay, they thought no more of it than of their dying day, as if death were not a matter of any moment, but rather a meer toy or trifle, not to be regarded. *She remembreth not her laſt end*, Lam. 1. 9.

You ſelf deſtroying Sinners! Do you know that you muſt die and leave the World for ever? And are you ſo ſtupified and mad, as not to think of death in many days together, yea, hardly to entertain a ſerious thought of death and Judgment at a houſe of Mourning; in the very ſight of the Dead you can be vain, frothy, jeſt, put, purſe, feaſt, diſcourſe of the World; a ſad proof that Men do not conſider their latter end. Some at that ſolemn and ſad ſeaſon, ſeem a little ſerious, but as ſoon as the dead Corps is removed, and the Grave and Coffin out of ſight, Death is no more remembred. To make you ſenſible of this folly, let me reaſon with you in a few plain hints.

What, no thoughts of Death, you, that have been under a Sentence of Death and brought to the very Pits brink, looking into Eternity! O how ſad is it to think how quickly thoſe thoughts and impreſſions of your Mortality, have worn out, and paſt away! Sinners! remember and forget not thoſe ſecret vows, promiſes and engagements you then made to God, (*viz.*) that you would part with Sin, leave your wicked Company, ſit looſe to the World, live godly,

ly, and make it your business to be Religious, and lose no more of your precious time, and opportunities for your Soul: If you have forgotten it, the all-seeing and Heart-searching God remembers it. Know and consider in thy Heart, that Death that did but warn thee then, by sending his Summons, will shortly come himself.

Forgetful of Death! and made of Dust, born of a Woman, and under a Decree not to be revoked by Men or Angels! *Heb.* 9. 27. *Job* 14. 5. *As for Man his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass.*

Not mind your Death, you that have sickly, weak, diseased Bodies full of pains and aches, that are so many partial quotidian Deaths! yea, a dying daily! What, put off the thoughts of Death! Thou that hast been at so many Funerals, heard so many passing Bells or Knells, seen so many Graves, Skulls and Coffins before thine eyes! Forget your Death! and yet Sinners, sinning daily, carrying the cause and sting of Death in your bosoms! *more in corpore* the body is dead because of sin, *Rom.* 8. 11. Thy body is but a body of death, Sin hath killed it, the sentence is past, *Gen.* 3. *The wages of sin is death* Rom. 6. 1. *The Soul that sins must die*, Ezek. 18. 20. What, put off this evil day! and dead in part, old and cold, have one foot in the Grave, *viz.* feeble Knees, trembling Hands, wrinkled Faces, gray or bald Heads, the Grave being ready

for

for you? What, no more serious thoughts of Death! and so many pieces and parcels of your self gone before to this long home! So many Relations and Children now asleep in the dust of Death! are they buried in perpetual oblivion, never to be remembred more?

What sinner! what not think of death! and death at thy very heels, and before thine eyes! whither can you direct your eyes, and not see that which preacheth or representeth Death? all the Winter Death is on the Trees in your Gardens, in every Flower; at your Table every day you feed on the Flesh of dead Creatures, to tell you that you must die: and is not Death in your Beds every night? What is sleep, but the picture and image of cold Death? and your Beds, but the representation of your dark Graves?

O careless besotted Sinners! not consider of Death? and have precious Souls, that must live or die, be saved or damned, to Heaven or Hell, Bliss or Burning to God or Devils, to Saints or cursed Reprobates, as soon as the breath is gone, which may be the next day or hour; this pale Horse Death hath the red Horse Hell following him, *Rev.* 6. 8. Lastly, what not think of, and prepare for Death? and called Christians, that profess you believe the Resurection of the Body, and the Life Everlasting, a happiness beyond the Grave! *For if in this life only* (saith *Paul*) *we have hope in Christ, we are of all men most miserable*, 1 Cor. 15. 19.

Poor

Poor hardned Sinners! that now forget God and this great and mighty concern of your immortal Souls, what will you do in the day of Visitation, when the iniquity of your heels shall compass you about, and no Friend in Heaven above, or in Earth beneath, that can stand you in stead? and when Conscience, like a bold sturdy Serjeant, shall take you by the Throat and summon you in the name of the Great Judge, to come and stand at or before the Judgment Seat. *Understand ye brutish among the People, and ye fools, when will ye be wise?* Psal. 94. 8. To understand this, to provide for your latter end?

2. This blames the *ignorant, pettish and inconsiderate Soul*, who in an angry fit or passion, wisheth for death out of a base end, *viz.* as a writ of Ease, or out-let to present pain, poverty, sickness, and other worldly troubles and perplexities, not rightly considering how terrible Death is, or what are the dreadful consequences of it. Now that you may be convinced of this sin and folly; give me leave to tell you that between the worst, longest and deepest miseries and calamities of this Life, and those after Death, there is no proportion, but an exceeding distance.

Poor deluded Souls! What is the bite of a Flea, to the sting of a Serpent? or a scratch on the hand, to a stab at the Heart? What's the heat and smart of a little Candle, to a hot fiery Furnace, or a devouring Flame? What is a drop of Gall, to a Sea or Ocean of Poyson? Or what is

pain,

pain, torture or anguish for an hour, to intolerable misery time without end, into which, to the unconverted, Death will certainly be the door? And are you so mad to imagine that there is nothing in the other World to be feared or felt, worse than outward pressures, perils, pains, which are but bodily Miseries, and that but for a moment? This Sin, not only the prophane World are guilty of, but some of those that profess the Name of God. *Rebecca* said to *Isaac*, *I am weary of my Life, because of the Daughters of* Heth, *Gen.* 27.46. *Rachel* cries out, *Give me Children, or else I die*, Gen. 30. 1. *Elisha* being threatned by *Jezabel*, said, *O Lord take away my life*, 1 Kings 19. 4. *Jonah* for the loss of a poor Gourd, said, *It's better for me to die than to live*, and told God to his very face, that *he did well to be angry even unto death*, *Jonah* 4. 9. The *Israelites*, when they wanted Water, wished they had died in the Wilderness. These and the like wicked wishes are in the mouths of many poor, ignorant, discontented Persons, who long to be out of this wretched World.

Now by way of Conviction, I shall lay down these following Particulars.

1. What think you of these inward and Soul-straits, and Conflicts wherewith God's poor afflicted People are sadly exercised! And were you but sensible of the guilt and weight of Sin, a wounded Spirit, the wrath of God, and those everlasting Burnings; it would quickly swallow

up

up your outward Miseries, though never so many. This is evident in the example of the Jaylor, who for the loss of his Prisoners was so tormented, that he would have killed himself before he was convinced of the dreadful state of his Soul that was in danger of Ruin. *Act.* 16. 27, 28, 29, 30. *Then he fell down, and cried out, Sirs, what shall I do to be saved?*

2. To wish for death, because of the Evils attending this life, is very wicked and dangerous interpretatively, and in effect it is to wish your Souls in Hell.

Consider and mind this also, that your present sorrows, crosses, troubles, of what kind or degree soever they be, are the fruit of your ill doings, and far less than you deserve; for it is a wonder you are not in Hell; and will you dare to be so audacious as to fly in the face of your faithful Creator, when you should be deeply sensible of your horrible wickedness, and humble under God's hand, and accepting the punishment of your sins? Ye should repent, and turn to God; take away the cause and the effect will cease.

3. You can please and gratifie the Devil your deadly Adversary in nothing more; you wish for Death, so doth the Devil too; if you are his now, you must be his then, his here, and his for ever. He waits and longs that your breath were gone, your Souls seperated; therefore he would have you poison, hang, drown, starve or stab yourselves, that you might be dead, damned, and burn with him in Hell. 4. Moreover,

4. Moreover, if you were dead, you would ſuddenly repent, and change your mind, and if it might be, give the World to be alive again, with all the wants, pains and grief you now endure. Had you but a peeping hole into Hell, to ſee and hear what they endure, you would confeſs your ſins, judge your ſelves, and cloſe with Chriſt before you die, that ſo you might not come into that dreadful place of torment. Now that you may hear and fear, and do no more ſo wickedly, let me ask you;

1. What think you of the ſting and bitterneſs of Death, when a Man comes to die, Conſcience being awakened, roaring like a Lion, Death, the King of Terrors ſtanding by when the guilt of paſt ſins, and loſs of precious time will be as ſo many fiery darts, and ſtinging Scorpions biting and gnawing on the Heart? What think you will it be to die unconverted, to die in a ſtate of ſin and wrath, a Traitor to God, in a ſtate of unbelief and impenitency (the Soul-damning ſins) to die with an evil Heart and an accuſing Conſcience, ſelf-condemning, caſt in your own breaſt, to die, to die, which is worſt of all.

2. What think you of the ſadneſs and amazing Terror of approaching Judgment, the ſecond Death; when a Man comes to take a dreadful view of the other World, and begins to reflect and think, wherefore was I born? What have I been doing? are all theſe my Sins? O where ſhall I leave them? Or how ſhall I be rid of them

them now I am dying? Whither am I going? What will be my company? Where ſhall be my place? And how near am I to it? What muſt I endure? And how long? How long? And Conſcience will anſwer, To Eternity, Miſery without end. This will amaze, confound and overwhelm the Soul with Fear and Perturbation, when it ſees that Heaven is loſt, and that it muſt down, down to the Region of Darkneſs, and Company of Devils, in that ſtate of everlaſting Woe. The killing thoughts of which made a great Man wiſh, that he might live, though but the life of Toad.

3. What think you of the impartiality of the Judge, that will not ſpare the Guilty, muſt and will judge and ſentence according to the Fact, and reward every Man according to his Works? He would not ſparke the Angels that ſinned, but caſt them down to Hell, 2 *Pet.* 2.4. Nor *Adam*, but caſt him out of Paradice, and ſet a flaming Sword againſt him; neither will he ſpare any impenitent ſinner in the day of wrath; Juſtice obliges him to juſtifie the Righteous and condemn the Wicked.

4. What think you of the impoſſibility of having any Appeal? There will be no *Moſes* to mediate, no Mediator to plead, no *Daniel*, *Noah*, *Job*, to intercede, or to ſtand in the Gap, nor an Interceſſor in Earth or Heaven to be found to ſpeak a word. There can be no Appeal to God, his Calls and Counſels have been refuſed,

his

his Interest opposed, his Enemies countenanced, his Laws violated, his Anger will burn like fire. No Appeal to Jesus Christ, his Government hath been slighted, his Grace and Person rejected: or to the Holy Ghost, he hath been quench'd and griev'd; or to Angels or Saints; all will be against you.

What think you of the resignation of Soul and Body to the Executioner and Tormentor, the Red Dragon? 'Tis sad to see a poor Malefactor committed to the Jaylor or Hangman; but O how much more dreadful will it be for ever-living Souls in the face of Men and Angels, to be delivered into the hands of the raging roaring Lion the Devil? When God the righteous Judge shall say in sight of the whole world, here are the Men that brake my Statutes, prophaned my Sabbaths, that hated my Saints, that served the Devil in the satisfying their Lusts, the open and professed Adversaries to my Name and Interest; that would not, though I often intreated them, come at my call, accept of my Love, receive my Son, or endure a Life of Holiness, or by any means be drawn and perswaded to think of, and prepare for Death and Judgment, though they had time and oportunity enough. Now take them Devil, and away to Hell with them, for my Soul abhorreth them. Thy covenant Servants and voluntary Slaves they were in time, and thy Prisoners in chains of darkness they shall be to

Eternity

Eternity, to be tormented day and night for ever, *Rev.* 20. 10.

6. What think you of eternal Banishment and Separation from God, Christ, Angels, Saints, Heaven? This is the punishment of loss, and the worst of Hell, Mat. 25.41. *Then shall he say unto them on the left hand, depart from me ye cursed into everlasting fire prepared for the Devil and his Angels.* O terrible, terrible, to be doom'd or sentenced to lie under the wrath and hatred of the infinite great and dreadful God for ever and ever, as long as God shall live, whose being is to Eternity, as long as there is a Devil to torment, or to be tormented, shall their Plagues last. The fearful and unbelieving, and the abominable Murderers, Whoremongers, Liars, Dogs, Sorcerers carry all their Sins down to Hell with them, the Fuel that feeds the wrath of God; so that the Oil of sin causes the lamp of Wrath to burn and flame everlastingly. The debt of sin can never be paid, Justice never satisfied, and the damned Souls remain impenitent, and God implacable; so that there can be no hope of Pardon. The sentence is strict, unchangeable, irreversible, eternal. O Eternity! Eternity! this stings, plagues and augments, and aggravates the most intollerable punishment of the damned; after innumeral thousands of years they shall think it but the beginning of their sorrows, and shall be so far from an end, as if they had been in Hell but an hour. It will be everlasting

destruction

destruction from the presence of the Lord, and the glory of his power, 2 *Thess.* 1. 9. In comparison of which, all the rendings, rackings, tearings, torturings of Mens Bodies here, by the most exquisite Torments, upon Racks, Gibbets, Wheels, Grid-Iron, boyling Lead, boyling Oil, and other bloody invented Engines and Instruments of amazing Cruelty, are but a Flea-biting.

Sinners! 'Tis *Hell, Hell,* that will make the sadly tormented Soul seek Death, wish and long for that which will never be, *Rev.* 9, 6. And will you desire and wish for the woful day? God forbid! Now your condition may be changed, then it shall be fixed. *Woe, woe* unto you that desire the day of the Lord; to what end is it for you? *The day of the Lord is darkness, and not light,* Amos 5. 18. *A day of gloominess, a day of Clouds and thick darkness, at which the People should be much pained, and all faces shall gather blackness, the Inhabitants of the Land shall tremble, for the day of the Lord is very terrible,* Joel 2. Now therefore do not wickedly wish it, but wisely consider and prepare for it: And blessed is that Servant, whom when his Lord cometh, findeth so doing.

3. It reproves the *self-confident and presumptuous,* who conclude upon a fitness and preparedness for Death and Judgment, upon very slight and unwarrantable grounds; namely, because they separate from the notorious Wicked, are not prophane, make a profession, shew some

legal

legal ſorrow for Sin, run the round of duty; though carnal and hartleſs enough in thoſe duties; from hence they eaſily perſwade themſelves that all is well, *viz.* that they are the Children of God, in a ſtate of Grace, and going to Heaven, and as fit to die as the very beſt. How many thouſands are there in the Chriſtian World, who ſecurely ſleep and dream of an Intereſt in Chriſt, that hope and promiſe themſelves a future and glorious Felicity, who are but meer mortal Men, and worſe, or rotten painted Hypocrites at the beſt, having only a form of Godlineſs, reſtraining, counterfeit or common Grace? ſuch Scribes and Phariſees are the foliſh Virgins, and yet confident to the very laſt; they came to the door with a *Lord, Lord, open unto us.* They had blazing Lamps, but no Oil in their Lamps or Veſſels; no real Union with Jeſus Chriſt, no precious Faith, no ſincere Love and Evangelical Repentance, the root of the matter was not in them.

You that have a Name to live, take heed you be not deceived, if you are not truly united to Jeſus Chriſt, he will certainly diſown you. The Lord Jeſus tells us of ſuch ſadly deluded Souls that ſhall ſtand up at the laſt day, and challenge a reward in Heaven, to whom he will proteſt, *I know you not*, Mat. 7. 23. They never ſavingly knew him, had never any Union or Communion with Chriſt in the World. *Many are called but few choſen: The children of the Kingdom* (ſaith

(ſaith Chriſt) *ſhall be caſt out.* And I muſt tell you, who-ever come to Heaven, will miſs many there which they thought to find, and find others there they little expected. The ſinners in *Sion* are more than a few, the Goats more than the Sheep, the Tares more than the Wheat, more Reprobate Silver than pure tried Gold. The pure in Heart, and truly godly Man that mourns and bleeds for ſin, that loves God, and prizes Chriſt above the World, is many times full of fears and doubts about his Soul, and the eternal condition of it: O what would he not give to be aſſured that all is well between God and him? to know that God and Chriſt is his, that he is fit to live or die, becauſe a miſtake here is very dreadful, and of an infinite conſequence. But on the contrary, the fooliſh, diſobedient, that are deceived, ſerving divers luſts and pleaſures, living in ſin, and alienated from the love of God, having no hope, and without God in the World, are highly confident, and ſtrongly perſwaded that it ſhall go well with them in the World to come. I knew a poor ignorant, prophane Wretch, being told on his Death-bed (and but a little before he enter'd into Eternity) that Death was come, replied, Where is it, I will go forth and meet it? putting his Legs over the Bed, in a little time gave up the Ghoſt. Therefore in this great Soul-affair let none be ſo fool-hardy, as to truſt without trial, *But let every Man prove his own work, and then ſhall he have rejoicing in himſelf, and not*

in another; for every Man shall bear his own burthen, Gal. 6. 4, 5.

Quest. If the consideration of our latter end is of so much moment, *Why do Men and Women that have immortal Souls think no more of it?*

Answ. The great cause is from that horrid, cursed Atheism and Unbelief, which is deeply rooted and riveted in Mens Minds and Hearts. They do not credit that wondring and amazing Doctrine of the other World, according to the belief of which they must live or die to all Eternity.

If we should take a serious prospect of endless Eternity, and of those great things Men seem to believe, namely, that they must die, that in every Man's Body there is a never-dying Soul, that there will be a different and unchangeable state of Men after Death, and that without Holiness, real Holiness of Heart and Life, no Man shall see the Lord; compare the lives and practices of those that pretend to believe these things, and we may see them as busie as a company of Ants in a sunny day, and that the general course of Men hath no tendency towards this end, but indeed a sad and woful incongruity.

2. The second cause is want of Spiritual and Divine Wisdom. It was for want of that *Wisdom* which is from above, that the *Israelites* did not consider, *O that they were wise*, said God. *They are a Nation void of Counsel, neither is there any understanding in them*, Deut. 32. 28.

If

If Men were wise for their precious and eternal Souls, they would consider what is here to be done, and what is like to be their condition in the other World. The prudent Man foreseeth the evil, or considereth the evil, and hideth himself. When God by the mouth of *Moses* threatned to plague the *Egyptians* by the Pestilence, Hail and Fire, he that believed and feared the Word of the Lord among the Servants of *Pharaoh*, made his Servants and Cattle flee into the House, and were preserved, *Exod.* 9. 20. So the Soul that is truly wise, to consider of the danger of being destroyed by the grievous hail and Fire of God's wrath, will flee into the *hiding-places*, *viz.* Under the wing of the great and glorious *Mediator*, where alone there is true Succour. But he that did not fear or consider of the danger, left his Servants and Cattle in the Field, and were destroyed, *Exod.* 9. 21, 25.

3. The third hindrance is Sensuality, worldly Pleasures and Cares, these carry away the Heart from true consideration. The *Israelites* confluence of Creature comforts, caused them to forsake and forget God, *Deut.* 23. 14, 15, 16, 17, 18. The old World was Eating, Drinking, Marrying, and giving in Marriage, not considering of their danger, till the Flood came and took them away, *Mat.* 24. 38, 39. The Men of the Earth do so mind earthly things, that their Hearts are surfeited and drunken with the cares of it, *Luke* 12. 34. and while Mens minds and thoughts

are carried ſo vehemently after the World to make proviſion for their life, they can think but little of their death, *Luke* 12. 15, 16, 17, 18.

4. The fourth obſtruction is the Plague upon the Heart, and deſperate ſecurity proceeding from it. No bonds next to Death are ſo ſtrong to keep Men under, as ſecurity and ſenſleſneſs of Spirit. So dead a Sleep poſſeſſeth moſt of the ungodly World, that they are paſt feeling, and become ſo ſtark dead, that the voice of God, in the dreadful threatning of his Word, and the alarm of his amazing tremendous Judgments, and deſolating providences prevail not to awaken them. The Lord hath poured out upon them the ſpirit of a deep ſleep, and hath in (Judgment) cloſed their Eyes, that they can ſin in the very face of the Judge, at the very brink of Hell, at the very mouth and entrance of that great Gulf of Eternity.

5. A fifth hindrance to Mens conſideration of their latter end, is a ſtrong deluſion of Heart, or ſatanical Suggeſtion. The old Serpent, and deſperately deluded hearts, make them dream that God is all Love, that they ſhall have a long Life, that preparation for Death and Eternity is a ſhort work, and that it may be done at any time, namely, when they have done with the World, when they are old, or lying on a ſick-Bed. They ſay in their Hearts, 'tis but believing or repenting, and ſaying, Lord have mercy on us, Let me die the death of the Righteous. Under this dead-

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ly deluſione thy dream of Heaven, and go laughing to Hell, 1 *Theſ.* 5. 3.

And that which doth much increaſe this ſtupidity, may be the want or neglect of a powerful and Soul-ſearching Miniſtry, whoſe Office, as Watchmen, is to foreſee the danger, and to warn and awaken ſecure Sinners, crying aloud to them in the name of the Lord, *Awake thou that ſleep'ſt, ariſe from the dead, and Chriſt ſhall give thee light*, Epheſ. 5. 14. But ſome cannot indure that Miniſters ſhould be ſo ſevere, plain and piercing in their Doctrine, ſo as to thunder and lighten in the Eyes and Ears of ſleepy Souls: they are well contented to ſit under thoſe that daub with untempered Mortar, and who ſew Pillows for their Arm-holes, under whoſe Miniſtry they may take a nap, and ſleep it out. But they hate him that reproved in the Gate that galls, cuts and wounds their Conſcience, juſt like the gall'd-back'd Horſe, that bites and kicks at him that would heal him.

A Perſon of no mean Quality ſpeaking his Opinion of ſeveral Miniſters, ſaid, ſuch a Man I can hear, and ſuch a one I can hear very well; but the third he mentioned, that was wont to lay the Ax to the root of the Tree, and grapple with the Heart; I cannot endure to hear him, for he alwayes grates upon my Conſcience.

6. Men do not conſider their latter end, becauſe they are afraid to do it.

1. Firſt, To wanton ſinners, that remembrance

of Death, is a better Pill, that will not ſuffer the pleaſure of ſin to go down ſo ſweetly. Therefore they ſay to the thoughts of death, as the Governor to *Paul*, *Go thy way for this time, when I have a convenient ſeaſon, I will ſend for thee.* Serious thoughts of Death and Judgment to come, as the Hand Writing on the Wall, will damp the ſpirits, and marr the mirth of the greateſt Prince or Gallant in the World.

2. They fear to think of Death, becauſe they have made no preparation for it, *viz.* They have not believed, repented, lived a life of holineſs, ſo as to make their God their friend. A Bankrupt that oweth many hundred pounds more than he is worth, is afraid to caſt up his Accounts: So poor and impenitent Sinners that are indebted to God, that owe him ten thouſand Talents, are unwilling to think of Death, becauſe Death will ſay unto them, Come, give an account of your Stewardſhip, for you muſt pay the utmoſt farthing.

4. They are afraid to think of Death, by reaſon of the dreadful conſequences of Death, as it relates to both Worlds. The change that Death makes as to this preſent World, is very amazing.

1. It brings unavoidably a diſſolution or ſeparation of Soul and Body, theſe two dear Companions, that have lived and converſed together, and ſinned together, for many years, muſt then part, and a living Man will become

a dead Carcaſs, fit for nothing but a Grave, and the Soul muſt have another Habitation, *Job* 17. 13, 14. *Job* 19. 26. Well might Death be called *the King of Terrors.*

2. It is a matter of fear to leave this World, that hath been ſo pleaſing and delightſome, and for which you have toiled and laboured ſo many years, in one night to loſe it all; for when the departing hour cometh, you may take a view of all your Comforts which you have had under the Sun, and helps of Heaven, (*viz.*) Husbands, Wives, Parents, Children, Kinſfolks, Friends, jolly Companions, Gold, Silver, Houſes, Lands, ſweet and delicate Banquets, pleaſing Bargains, and ſay, we muſt now part, farewel for ever, we ſhall never ſee or enjoy you more, we ſhall never eat, drink or converſe more, buy or ſell more; all our fleſhly and ſenſual delights are ended, our joy, our mirth deceaſed, and all the bleſſed Advantages for our Salvation will now terminate. Farewel the means of Grace, and all the golden Opportunities for our Souls, farewel all thoſe faithful Miniſters that we have heard, farewel all thoſe powerful awakening Sermons that have ſounded in our ears, farewel all the bleſſed Sabbaths, farewel all the Counſels, Examples, Reproofs Prayers of our ſerious and religious Friends and Relations, we ſhall never ſee the Face of a Miniſter more, or hear a Sermon more, never have the door of Grace and Life opened to us any more for ever.

And what remains but a doleful remembrance of those good things that are past and gone, and a severe strict account that is yet behind?

O dreadful change and loss indeed! to them that make the World their home, that have their Heaven on this side Heaven, and no provision or portion beyond the Grave. The thoughts of which made a wicked young Man (very thriving in the World) to utter these words, *If I live I shall be a rich Man, but this is the plague of it, I must die*; which accordingly came to pass not long after.

3. No wonder Death is terrible, for after Death comes Judgment. Death is a Pursuivant that summons guilty Souls to come and give an account at God's dreadful Bar. And what more terrible to the Malefactor, than the sight and presence of an angry Judge? While *Paul* reasoned of Judgment, *Felix* trembled, and bid him be gone; that Doctrine did so gall him, that he would not endure it, *Acts* 24. 25.

Use 2. The second use is to exhort, perswade and stir you up, to put this duty of so great and infinite concernment into practice. O Sirs, I beseech you to entertain some timely thoughts of your dying hour, that Death and you may be more familiar. The best Friend you have in Heaven and Earth longs to see it done; *O that there were such an Heart in them*!

Now if you would do any thing in this blessed Work (*viz.*) to prepare for Death and Judgment,

ment, it must be done, 1. *Suddenly.* 2. *Seriously.* 3. *Effectually.*

1. It must be done *Suddenly*, it is business of that importance, that must not be neglected or delayed for a Moments time. Did you but see that you are upon the Confines of Eternity, and in danger every day of being undone for ever, you would quickly come to a resolution. To further and engage you, consider,

1. Life (as dear and precious as it is) is very uncertain. What a nothing is this Life? A wind, a vapour, a dream, a breath, a bubble.

How soon may the Thread be cut, the Glass run, or this bright burning Lamp be dim, or out, when, how, or where this short dying life will terminate, thou dost not know; whether at home or abroad, among thy friends or strangers, in the Field or House, at thy Table or in thy Bed, who can tell?

2. Death may come suddenly. When the pale Horse will set forth, whether in the morning, or at mid-day, or mid-night, no Man can tell. There is a fatal hour which none can pass, *Luke* 12. 20. *Psal.* 73. 18, 19. *Psal.* 64. 7. 1 *Thess.* 5. 3.

3. When Death comes it strikes sure: The King of Terrors on the pale Horse always rides the Circuit, and doth Execution where-ever he cometh; no Shield or Buckler, or Armour of Proof can defend us, no, not an Army or Guard of Men or Angels. If dreadful Death finds a King

on his Throne, or a Beggar on the Dunghil, it is all a caſe. The ſtrength of a Man, though a *Sampſon*, this great Leviathan, Death counts but a ſtraw, Death doth his work ſpeedily, eaſily, witneſs the laſt Plague. I ſhall add here,

1. Death's calls, warnings and alarms are very frequent; not one of you but have had many a call and knock to mind you of Death.

2. Death's Commands are peremptory, he brings his Writ along with him. Death comes in the name of the terrible Judge, and takes his Commiſſion out of the Court of Heaven, in order to the accompliſhment and execution of an Eternal and Irrevocable Decree, ſo that he muſt do his work, muſt have his errand. If a Man had Mines of Gold and Silver to give, it cannot deliver from the Arreſt of this inexorable Serjeant.

3. Death's Conqueſt is great. *I know thou wilt bring me to Death, and the place appointed for all living.* What Man is he that liveth and ſhall not ſee Death? Thou haſt ſet his bounds that he can't paſs. They that have conquer'd Kingdoms and Countries, and carried all before them, have been ſubjected by Death. When Death comes and takes a Man by the Throat, though the proudeſt, ſtouteſt, ſtrongeſt in the World, he muſt go, willing or unwilling, it's all one to Death. 'Tis obſervable that of bad Men, their Souls are not reſigned, but taken away. What is the hope of the Hypocrite, though he hath gained, when God taketh away his

Soul, *Job* 27.8,20. A Tempeſt ſtealeth him away in the night. This night ſhall thy Soul be requir-ed; Death will not ſtay one night. 'Tis in vain for them that are ſtrong and lively to ſay to Death, Go to the wrinkled Faces, to the grey Heads, to the pale Cheeks, to the naked Backs, to the dry Bones, to the dry Breaſts, meddle not with this young Man, ſtrike not this comely beautiful Woman, that is in the flower and prime of Nature. Go to yonder conſumptive, declining, decaying dying old Man: Go to that weak withered old Woman, let me alone to be excuſed. O but Death regards it not. For this great Conqueror Death knocks as often at the young Man's door as at the door of the old Wo-man. Death arreſts and carrieth away the ſtrong, the healthy the rich, the honourable, the learned, Priſoner to the Grave, as often as the weak, the ſickly, the poor, the baſe and ignorant.

2. You are to do it *Seriouſly*, with thy Soul; the living will lay it to heart, *Eccleſ.* 7. 2. The dead cannot, there's no device in the Grave; then go about it now in good earneſt, before Old-age and Death cometh.

3. Do it *Effectually*, go thorow with the work, leave it not undone, or but done to halves; let every Luſt be mortified, every Duty performed, every Grace exerciſed. As good never a whit as never the nearer. Now you have opportunity before you, the day of Grace is continued, Chriſt is at the door, open to him and make all ſure,

for

for if ever thou be juſtified, pardoned, ſanctified, it muſt be now. The Conſiderations to perſwade you, are theſe following.

Motive 1. Conſider, there is an abſolute and indiſpenſable neceſſity for the doing of it, a preſent neceſſity, an infinite and eternal neceſſity; other things may be done, this muſt be done and it is more than time this great work were done aud finiſhed. It is the grand buſineſs of your life, timely and truly to prepare for death and judgment. It were better that all your Concerns in the World were wholly neglected, namely, Husband, Wife, Children, Buying, Selling, Seed-time, Harveſt, omitted, and let all run to ruin, than to hazard, loſe and undo your Souls; for this will certainly ruine Body and Soul for ever

O ſeriouſly mind how little you have done in the time of your life paſt, and how uncapable you will be to do any thing at the end of time, when you come to take up your lodging in a Grave. O remember the days of darkneſs, they will be many, *Eccleſ.* 1. 18. They that have been in the Grave a thouſand years have done nothing, neither can you when you come there. Now for you that have lived, ſome twenty, thirty, forty, fifty or ſixty years, and done nothing in order to a preparation for your everlaſting State, it is high time to begin the work.

The moſt of you are ſo ſenſleſs as not to conſider or entertain a thought of death, till you hear the Bell, or ſee a grave or Coffin, or till Death comes.

comes within your Wall, and knocks at your Beds-head: When you ſee a Friend, a Child, a Brother, a Husband or Wife, gaſping and dying till you ſee them bedewed with cold Sweats, and groaning with dying Pangs, till your Eyes thus affect your Hearts, your Hearts are ſeldom affected with the ſenſe of your mortality: Now ſince it muſt be done, and done ſuddenly, reſolve in ſpight of Men and Devils, and all the World, to ſet about the work.

Motive 2. Conſider, *It may be done*, you are in a capacity to do it; adored for ever be free Grace!

1. Time and Opportunity is yet before you. The Torch burns, and Sun ſhines yet it is day, though not morning; ſome Sands are behind, though not a whole Glaſs. Some of you are old, lame, deaf, but not dead; others weak, ſick, languiſhing, but alive. If the Sun were ſet, the Candle out, the Glaſs run, farewel all hope of Heaven, or of altering your condition for ever. That they are gone down to the dead, and amongſt the damned, nay, and do reflect with torment upon the opportunity once offered to make them happy, but can call back none; that is impoſſible.

2. God is willing to help if you go to him; *Thine is the power*, and he gives it to them that have no ſtrength, *Iſa.* 40. Duty is ours, Aſſiſtance and Succeſs is God's. That God who hath given thee a conſidering Seaſon, can alſo give a con-

ſidering

ſidering Soul; go to him upon thy knees, and beg as for thy life, his ſpeedy aid; and ſay as the Woman to *David*, *Help O King*; or as the Father for his diſtreſſed Son, *Mark* 9.22. *If thou canſt do any thing, help us.* Chriſt did help us; it is his promiſe, *Seek and ye ſhall find.* But it cannot be ſaid ſo of ſeparated Souls, becauſe time and means from them is gone for ever.

Then in the name of the Lord, quit your ſelves like Men, wiſe Men, that are indued with precious, rational, conſidering Souls, that differenceth you from Bruits; let that noble Faculty of Reaſon be executed in conſidering your latter end; for conſideration is a ſerious, eager and lively act or exerciſe of the Underſtanding, about things to be done, or not to be done, furthering or impeding the execution of them as it ſeems good. It is the exerciſe of the Mind and Heart, theſe are at work in this divine Conſideration. *Contemplation* (as one obſerves) looks upon things, as the Eye upon the Object, *Judicium*, diſcerneth things whether good or bad; but meditation or conſideration is a farther inquiſition into the truth. Set Conſideration at work, and not like Bruits, ſuffer your Eyes, Ears, Luſts and Senſes to be your Guides, but commune with your Hearts, conſider your ways, reflect upon your actions, look to your end; which if you did, you would not be ſo ſenſual, ſo ſinful, as you have been and are, *Iſa.* 1. 3.

Motive 3. Conſider the omitting or neglect of

of it will render you the worſt of Fools. If the doing it be your higheſt wiſdom, the not doing it muſt needs be the greateſt folly; this will make you like *Ephraim*, a ſilly Dove without a Heart. Do you know that you muſt die, and die but once? And will you not endeavour to do that well, which cannot be done the ſecond time; As *Luther* ſaid to his Adverſaries, *Ye can kill me but once, ye are not able to raiſe me to life again, and kill me the ſecond time.* So ſay I to thee, O thou ſecure ſinner, when thy breath is gone it will return no more.

O conſider with a trembling Heart, how much depends upon this dying once! namely, the gaining or loſing of thy dear precious Soul, the gaining or loſing the favour of God, the fruition of God; the joys of Heaven or the torments of Hell hang upon it.

When Death comes, your Eternity is caſt, the very next moment after you have ſhot the black and amazing Gulf, you ſhall ſee and know what you ſhall be, and where you ſhall be to all Eternity, And will you Judge the Men of the Earth, or wordly wiſe Men, the wiſeſt Men who take care for the Body, and neglect the Soul? That make proviſion for Time, but not for Eternity? O Sirs, if you would but trace them to a Sick-bed, a Death bed, from thence into Eternity, and to Gods dreadful Tribunal, you might eaſily determine, *Jer.* 17. 11. *Luke* 12. 19, 20. & 16. 22, 23. *Rev.* 6. 25.

Motive 4.

Motive. 4. *In a very little time your present, powerful and awakening helps and advantages to excite and put you in mind of the other World, will be past and gone.* And these are chiefly three *viz.* 1. Awakening Ordinances. 2. Awakening Providences. 3. Awakening Convictions.

1. *Awakening Ordinances* will have an end. The faithful, powerful Ministers of the Gospel, that watch for your Souls, and whose Office it is to fire the Beacons, and give the Alarm, will, we know not how soon, finish their Work. These *Boanerges's* and Ambassadors of the Lord, that preach that amazing and dreadful Doctrine of Death and Judgment, and that with loud and and earnest cries, tears, and fervour of spirit, to make you sensible of your sin and danger, will shortly be called home; *Moses* that great Prophet, after he had composed this excellent Song (of which my Text is a part) was gathered to his Fathers. *Noah*, that Preacher of Righteousness, after he had for many years together warned the old World, was called into the Ark, and they had never a Sermon more till the wrath of God came upon them, and there was no remedy, 2 *Pet.* 2. 5. Be ye therefore as your Fathers, unto whom the former Prophets have cried, saying, *Turn ye from your evil ways, for they have not long to cry.* The Prophets do not live for ever, *Zech.* 1. 4, 5 You cannot rationally expect always to hear the pleasant noise of *Aarons* Bells, or the sound of the Silver Trumpets; the Sun will

go down over the Prophets; therefore while the Watchmen are upon the Walls, take warning, and finish your work while you have the Light. O Sirs, improve for your eternal advantage, those plain and powerful Sermons which you hear and read! and let it not be accounted legal Preaching. Who were more severe in their preaching, than our Lord and his fore-runner? Whom we ought to imitate, otherwise we draw the horrible sin of blood-guiltiness upon our Souls, *Ezek.* 3.18,19. It is observed, that there are more dreadful Doctrines scattered up and down in the *New Testament*, than in the *Old*, the powerful application of which is very necessary, both for secure Sinners, and drowsie Saints. Holy *David* after his fall, fell into a deep sleep, and did not awake until *Nathan* came and told him plainly and particularly of his sin. And of the Virgins we read while the Bridegroom tarried, they all slumbered and slept, *Matth.* 25. O how many sleepy Souls are there in the World, and in many Cities, Towns and Parishes in this Nation, that will either living, dying, or after death, sadly bewail the not improving the labours of their faithful Pastors!

2. All your *awaking Providences*, by which God warns and calls will have an end. The great and glorious God for a long time together hath been speaking and calling to us by his Word, and of late years he hath spoken by his dreadful Rod, and that very terribly. The Sword,

Sword, the Plague, the Fire, the decay of Trade, and other Judgments, are the loud voice of an angry God. Those Afflictions on our Families, Relations, Estates, Persons, are in order to the awakening us out of sleep, and so for our profit. When *Manasseth* was among the Thorns, and bound with Fetters, and carried into *Babylon*, he besought the Lord, and humbled himself greatly, 2 *Chr.* 33. 11, 12, 13. After *Ephraim* was chastised, he awaked, turned and repented; for Bonds and Cords of affliction do open the Ear to Instruction; when he sheweth them their work, and their Transgression, and commandeth that they turn from iniquity, *Job* 36. 8, 9, 10, *Jer.* 31. 18, 19. Now to have a deaf Ear to the Rod and Word, to be hardned, and secure, and go on in sin under awakening and amazing Providences, is a dreadful Judgmnet, and that which ripens Men for Ruin, 1 *Chron.* 28. 22. *This is that King Ahaz*, who in the time of his distress, did trespass yet more against the Lord, *Jer.* 5. 3.

3. Your *awakening Convictions* will have an end too. Those secret and powerful workings, grievings and struglings of the Spirit of God under the Rod, and in the World, will be suspending. Christ will not always be at the door calling, knocking, and his Spirit, that is so much grieved and opposed, will not always strive and strugle with your Hearts and Consciences, *Gen.* 6. 3. Now Sinners, if you have any love

love or regard to your immortal Souls, before all these helps be taken away, be wise to consider and prepare for your end, lest God should speedily resolve, and say to you as to the *Jews*, Isa. 1. 5. *Why should ye be striken any more?* Or as Hos. 4. 17. Ephraim *is joyned to Idols, let him alone.* They will have their Lusts, and they shall have them. *As I live, saith the Lord, that iniquity shall not be purged till you dye.* Sith nothing will prevail, I am resolved, saith God, they shall never hear any awakening Soul-searching Sermon more, never have a Correction or Conviction more till they go down to Hell.

Motive 5. *Consider that the earnest cries, tears, prayers of unbelievers, when they come to dye, will be in vain, fruitless and unsuccessful.* Though you speak in the anguish of your Souls, and complain in the bitterness of your Spirits, when your Flesh upon you shall have pain, and your Souls within you shall mourn, it will be to no purpose.

You that will not seek God betimes, and make supplication to the Almighty, that will not pray while you have time to pray, helps to pray, health to pray, encouragements to pray.

Now God invites, you may have audience; your prayers in a dying hour will be the expressions of your fears and terrors, arising from the sense and nearness of your danger, when there will be but a step between your departing Souls and the state of Devils: God seldom hears from

from ſome Men, unleſs trouble, ſickneſs, fear diſtreſs and anguiſh cometh upon them. Then pain will make them pray and howl upon their Beds; and it is but howling, not praying, *Hoſ.* 7. 14. *But will God hear his cry when trouble cometh upon him?* ſaith *Job* 27. 9. *No*, ſaith the Lord, *I will not be enquired of by you*; Ezek. 20. 3. Becauſe it cometh from an evil mind, or ſtinking-breath, proceeding from a corrupt rotten, curſed heart, and then it muſt needs be abominable, *Prov.* 21. 17. & 15. 8. *I will* (ſaith *David*) *waſh mine hands in Innocency, and then compaſs thine Alter*; *for if I regard Iniquity in mine Heart, the Lord will not hear my prayer*, Pſal. 66. 18. If God would not hear a *David*'s Prayer, a Man after Gods own Heart, he will not hear a Devil's Prayer, nor the Prayer of a Swearer, Sabbath-breaker, Drunkard, he heareth not ſinners that like and love their luſts. No, ſaith the Holy Ghoſt, though they ſeek me early, they ſhall not find me. Here note, that there is a two-fold early, namely, God's early, and Man's early. God's early is in the morning of our Life, in the time of Youth, then God calls and invites to come, *Prov.* 1. 24. *Eccleſ.* 12. 1. Man's early is in the evening, or at the end of life, or when a Man is nigh unto death, when pain, ſorrow and anguiſh cometh upon him. *In their affliction they will ſeek me early*, Hoſ. 5. ult. *When fear cometh as a deſolation, and deſtruction cometh as a whirl-wind; then ſhall they call upon me, but I will*

not

not answer, they shall seek me early, but shall not find me, Prov. 1. 27, 28. God will say to all such sinners, remember it, as *Isaac* to *Abimelech*, Gen. 26. 27. *Wherefore come ye to me, seeing ye hated me and sent me away from you:* Or he will say, as once to the Children of *Israel* that cried to him in their sore distress, *Go cry to the Gods that ye have chosen, let them deliver you in the time of your tribulation; as for me, I'll not deliver you*, Judg. 10. 14. You have served the Devil, imbraced the World, satisfied your Lusts, joyned with your Enemies; go to the Devil, go to your Lusts, to your wicked Company, let them deliver you in your distress: Now Death and Devils are come for you, I will not own you nor your Prayers, your Souls abhorred me, and my Soul abhors you and your Prayers, depart from me, I know you not.

Motive 6. *It is the great comfort of the godly Man's life to hope, and know that he is fit for Death.* Whatever be their Lot and portion in this World, be assured it shall go well with them in the other World. Art thou in a state of Grace, at odds with Sin, and truly in love with Christ and Holiness; be of good chear, go thy way, and eat thy Bread with joy, and drink thy Wine with a merry Heart, for the bitterness of Death is past. The King of Terrors that had the power of Death is conquered by the Lord of Life. Terrible Death that rides on the pale Horse, is dismounted by thy dear Lord that rides on the white Horse; under whose bloody Cross thou

maist

maist see him disarmed, wounded and dead: Death that reigned from *Adam to Moses*, is now swallowed up in Victory, *Isa.* 15.8. *I will ransom thee from the power of the Grave; I will redeem thee from Death: O Death, I will be thy plagues; O Grave I will be thy destruction.* The believing Soul is dead with Christ while he lives; *Rom.* 6. 8. And is delivered not only from the damnation, but the dominion of sin, and there is hope in his death. When he dyeth he shall dye in the Lord, *Rev.* 14.13. He shall sleep in Jesus, 1 *Thes.* 4.14. His end shall be Peace, *Psal.* 37.37. This made the Apostle, after his sad Conflict, *Rom.* 7. To, triumph over this last Enemy Death, 1 *Cor.* 15.55.

Motive 7. *If you should not prepare for Death, yet you will wish you had* (as many do when it is too late.) You that are for making for the Flesh, and so eagerly pursuing the World, and the things of it, when you shall be cast upon a Bed of languishing, you will wish in the very torment of your minds, and flames of horror, O that I had parted with my sin! O that I had been careful to please and honour God, and to get an Interest in Jesus Christ! Then should I now have died the death of the Righteous; but this I wholly slighted. I prosecuted the World with might and main, and got so many thousands for my Posterity, and I lived a merry and jovial Life; but for my Soul, for my Eternity, things of infinite worth, I have done nothing,

I forgot my Soul. Now here is the Messenger of Death come for me, to imprison my Body in the Grave, the Chambers of Darkness, and to carry my Soul I know not whither, I fear to Hell. *O that I had been wise to understand this! To consider my latter end.* What would I now give to live a few years more, to make provision for this my Soul, that must now enter the Gulf of endless Eternity.

Motive 8. *Consider the gain will be exceeding great:* As will appear by these following particulars.

1. Would you hate Sin as Hell, and be more truly holy, *Consider your latter end.* This is most certain, that all the antecedents and dreadful consequences of death, spring and grow out of this bitter Root. What is it that wounds, stings, pains and kills? What is it that brings diseases, and threatens death? that murders the Body, and that damns and burns the Soul? what is it that doth necessitate thee to make use of Physick and Physitians whilst alive? And bringeth thee to a Coffin or Grave when thou art dead? is it not Sin which thou imbracest in thy bosom?

You poor, blind, deluded Souls, as little and as lovely as sin looks in your wanton Eyes, it is the Mother and Nurse of all your Miseries, hatch'd in Hell, the Devil's spawn or excrement. *He that committeth sin is of the Devil,* 1 John 3. 8. This is that evil thing and bitter, that hales Death

and

and Hell at the heels of it; yea, that arms Death, Devils and Hell againſt us. Were it not for this black, ugly, fierce, cruel and bloody Adverſary, Law or Juſtice could not condemn us, Death could not kill us, Devils could not torment us, Hell could not burn us.

Sin is the Traitor and Murderer of your Immortal Souls, and thoſe Nails that will ſhortly dig your Graves; and will you hug, hide, and hold it faſt? Will a Woman put a knife in her Boſom, that hath killed or murdered her dear Child or Husband? No, by no means, it muſt be broken and caſt away for ever, Now Sirs; if ſin be the Enemy, uſe it as an Enemy or Murderer, kill it, take the ſacrificing Knife and cut the Throat of it, or ſtrike the Heart-vein and let it bleed until it dies. Deal by it, as *Samuel* by *Agag*, cut it in pieces. Did you think ſeriouſly of Death and Hell, you would hate it, to purpoſe, and ſay, away to Hell with it, from whence it came; and it would put you upon a deſire and earneſt endeavour after Holineſs; being expoſed to a diſſolution, what manner of perſons ought ye to be in holy Converſation and Godlineſs, 2 *Pet.* 3. 11. But if you forget death you will make dreadful work, namely, your accounts greater, and Hell the hotter; you will increaſe your ſin, and God will heap up wrath againſt the day of wrath. And if ever God ſhew mercy, it will coſt you dear; your Souls muſt mourn, your Hearts muſt break and bleed for ſin; for unleſs

unleſs you repent, you will certainly be damned, *Luke* 13. 5.

2, Would you ſpeedily call off your Hearts from the World, and lay up a Treaſure in Heaven, *Remember thy latter end.* In the greateſt affluence of Worldly Proſperity, always conſider that you muſt die.

Poor Worldlings! that make Gold your hope, whoſe plotting and ploddings are for Earth. If Death and Eternity were more in your thoughts, you would let go that in your affections, which you cannot hold in your poſſeſſion, and love that but a little that will be loſt and which you cannot love long: Riches have wings, and they will be gone. Conſider how little the things of this World will ſtand you in ſtead in the evil day; your Gold and Silver cannot keep you from Diſeaſes while you live; nor from Hell when you are dead, *Prov.* 11. 13. *Pſal.* 49. 6, 7.

It falleth out with many of the great Storers of the World, as it doth with a Sumpter-Horſe, who all the day carrieth a great Treaſure on his back, but at night is taken from him, and he thruſt into a foul Stable. So many wealthy Worldlings that tire themſelves to get and carry worldly Treaſure, when Death cometh it is taken from them, and they for their ill getting, or ill uſing of it, are thruſt down into Hell: The rich Man died, and in Hell lift up his Eyes.

And if you would deaden your Hearts to

this empty Earth, and look after a Treasure above, a happiness beyond the Grave, that shall last as long as your Souls shall last, think often of death, this would divert your worldly cares and projects,

Remember from this day to your last day cannot be long, your Journey or Voyage is short, and a little provision is enough, neither Poverty nor Riches, but Food convenient is the desire and choice of a Citizen of *Sion*. Converse more with Death, and be often looking in Eternity, and thou mayest hear (as it were) a voice speaking to thee, as God to *Baruk*, Jer. 45. 4, 5. *I will break down and pluck up; and seekest thou great things? seek them not.* Death is the great Leveller that will make all equal, and you that grasp the World most greedily, will find it but vanity; for all his vanity, is the language of experience, *Eccles.* 1. 2. 1 *John* 2. 17.

When *Samuel* was to anoint *Saul*, he brought or directed him to *Rachel's* Sepulchre, and to this end (as is supposed) namely, to suppress, or prevent haughty, proud thoughts, that might arise from that new and great preferment. And if the supposition be true, it is as if he had spoken thus; *Saul*, God hath highly honoured you and I anoint you King, but remember, Here lies the dust of that beautiful *Rachel*; and though you are now King in *Israel*, yet must you be as *Rachel*, *viz.* laid in a Grave or Sepulchre, the thoughts of which is a very mortifying Medita-

tion.

tion. You that have the Waters of a full Cup that wallow in Wealth, and ſwim in worldly Glory, to wean you from the World (that your Hearts may not be turned into Earth, and buried before you are buried) keep freſh in your thoughts Death and Eternity, *Job* 14. 14.

4. Would you be deeply ſenſible of the ſad and doleful condition of Unbelievers when they come to dye? Think ſeriouſly of your latter end. What will you do in the hour of diſtreſs, when God ſhall call for your Breath, change your Countenance, and require your Souls, if you have made no preparation for Death and Judgment?

Poor Souls! I would pity you with my very Heart, to think how ignorant you are of your great concernments; you eat, drink, ſleep, buy, ſell, and get gain, but ſlight your Souls, and do not conſider of the evil day.

Wo unto him that is alone, that is alone in Life, and alone in Death, that hath no Chriſt to befriend him, or ſtand by him in that woful day, that cometh to lie down on his death bed without Peace or Pardon, who ſhall go into the Grave, and ſtand before the Bar, without an advocate to plead for him.

It is moſt probable you may have different apprehenſions of your ſelves and others in your dying hour, for the nearer the object the clearer the light: O Sinners! when the door of Eternity begins to open (as uſually it doth to Men

dying) you will have other thoughts of your ſelves and other Men. Here you ruffle it out, thinking your ſelves above, and better than others; behold great *Babel*, ſaid that proud Perſon in his Princely Palace; but when pale Death appears, it will pull down thoſe Peacocks Feathers, and cauſe their Creſt to fall. Now the World ſhines and ſparkles in your Eyes, which makes you judge and think that nothing but Riches, Honour and Greatneſs can make you happy; then it will appear (the Paint being off) to be an empty nothing. As for the pure in Heart, who mourn for ſin, and mind their Souls above the World, are ſcorned, jeered, hated, being looked upon as a company of poor, penſive ſneaking, beſotted Fools, will then be adjudged the beſt, wiſeſt and happieſt Men on Earth. Now ſin is excuſed, and called a light and little thing or trick of Youth; but then it will have a black and dreadful face, and feel more heavy then Lead, taſte more bitter than Death it ſelf.

Now the damned and curſed Crew are your brave boon Companions and boſom Friends; but when you are come to your dying groans and cold ſweats, away with them, their ſight is terrible. But know that you that have been Companions in Sin, muſt be Companions in ſufferings, and lie down together in everlaſting Chains and Flames; you ſhall be fettered and bound together, and never part any more for ever.

Now an Intereſt in Chriſt, and a Life of Holi-

neſs

neſs is little valued, and every baſe luſt and trifle preferred: then a World, a World for Chriſt, Forty thouſand pound for a good Conſcience, cryed out a wicked wealthy Worldling, when dying, and paſſing into Eternity.

4. *Would* you expedite your *Repentance* try your State, and make all ready for the other World: Think upon this laſt Enemy the King of Terrors, that will ere long terminate your days, and then all your opportunities will be gone for ever.

If the thoughts of death, eſpecially the ſecond death, did but influence your Hearts and penetrate into your Conſciences, you would eaſily be perſwaded to caſt away your ſins, namely, to cut off a right Hand, or pluck out a right Eye, and rent your Hearts, to ſit alone, to mourn in ſecret, to afflict your Souls, and to put your Mouths in the duſt, if ſo be there may be hope, *Lam.* 3. 29. We ſee that Men in a Journey, if they think they have day enough, they are ſlack and ſlow enough, but if they ſee but a little time, they will make ſpeed. If a Man muſt do the work of a whole day in half a day, he will make haſte: Repentance is not a work for a day, though a daily work, our whole Life is little enough to compleat and perfect it. As long as we ſin, we muſt mourn, while we provoke the Judge, we muſt plead guilty, and ſue out our Pardon with Ropes about our Necks, and ſmiting on our Breaſts, and (if it might be) with Tears of Blood. And the great things of

Death and Judgment will prepare and prompt you to do it ſuddenly; for when the day is gone, the night comes, and the Grave and Hell have ſhut their mouths upon you, what can be done? *Eccleſ.* 9. 10.

5. Would you pray more fervently, more frequently than ever you have done? Remember you muſt dye.

The Monuments and Statues of the Dead (as one notes) are made in a praying poſture, *viz.* kneeling, and with hands lifted up to Heaven, (as if the remembrance of them now dead) ſhould teach us our duty, what we muſt do whilſt living. One that was wont to pray often in a day, being asked why he ſpent ſo much time in Prayer, gave no other anſwer but this, *I muſt dye, I muſt dye.* An awakening apprehenſion of a Man's entrance upon an endleſs ſtate, and a ſpeedy approach before the Holy God, will make him pray, and that importunately. If there be in the Family, a Husband, Wife, or Child near unto death, almoſt every one that cometh about the Bed will be lifting up hands, and putting up Prayers, and then you cry out, ſend ſpeedily for ſome ſober ſerious Miniſter, or ſome ſolid, ſavory praying Chriſtian, to commend his ſad caſe to God. The young Man that lately ſuffered for Murder, who came into *Newgate* as ignorant of God, as the Horſe or the Mule; and ſenſeleſs of his Soul as a ſtock or ſtone, was by the acceſs and applications of Miniſters

Ministers to him, convinced of his desperate Case, and through the Grace and Blessing of God upon his appointed means, he seemed so deeply sensible of the dreadful hazard of his precious Soul, that he did with so much brokenness of Heart confess his sins, pray, and plead with God in Christ for pardon, even to the wonder and amazement of those Ministers and Christians who were present. And being asked how often he prayed, answered five or six times in a day, and it was with such meltings, and multitudes of tears, that did move the very bowels of the Auditors, and (as they said) turned them into Tears. Thus you see how a powerful Conviction of Death and Judgment may prevail upon the Heart, to make them cry to God, that never prayed before. As for you that can lie down at night, rise up in the morning, and go about the World without secret or family Prayer; I must tell you that you have but slight, if any thoughts of death and eternity, and no sense of, or regard of your everlasting condition, which is a sad Symtom of a Christless state.

6. Would you do good to others, to their Bodies and to their Souls, consider you must die, and after death you will be utterly incapacitated of doing any thing. The wise Man speaking of the reason of doing, and of the vicissitudes of Mans Life, namely, that there is a time to be born, and a time to dye: and he having observed the issues and changes of Providence, that

have made every thing beautiful in its ſeaſon, concludes that it is beſt for a Man to do good in his Life, *Eccleſ.* 3. 12. *As you have therefore opportunity* (ſaith the Apoſtle) *let us do good to all Men*, Gal. 6. 10. *When it is in the power of thine hand to do it*, Prov. 3. 27. Sirs, the real thoughts of death will prompt you to have a Portion to ſix, and alſo to ſeven, and that in ſeaſon; for when death comes all is gone, then it is no more in the power of thine hand to do it.

Did you now believe and conſider that you muſt dye, and give an account to God, the great Landlord and Donor of all your good things (great Receipts having great Accompts) you would not contract your Hearts, and ſhut up your Bowels againſt thoſe many miſerable Objects, who are ſo often in your view.

Now, that you may be like Sheep, and not like Swine, be good in your Life; and let your acts of mercy be diſtributed in the Morning the fitteſt Seaſon to ſow this Seed; therefore ſpeedily draw out thy Soul to the Hungry, before death ſeperate thy Soul and Body; for with ſuch Sacrifices God is well pleaſed, *Iſa.* 10. *Heb.* 3. 14.

7. Would you get and keep ſincerity, (as a precious Pearl indeed) think often of Death and Judgment. Then it will be tried, then it will ſtand you in ſtead. Sincerity (the Scripture Perfection) is the beſt of a Chriſtian, the Grace of every Grace; for Faith unfeigned, and Love in ſincerity, are the very Nerves and Sinews of Chriſtianity.

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The next beſt to the precious Blood and Righteouſneſs of our glorious Redeemer, (to plead for us at the hour of Death, and in the Court of Heaven) is truth in the inward parts, *Iſa.* 38. 3. To be a mourner in *Sion* is matter of ſolace and real comfort; but to be a ſinner in *Sion* is ſad, and will be matter of torment. A *Judas* among the Apoſtles, a Devil in a *Samuel*'s Mantle is a Devil indeed. The Sinners in *Sion* are afraid, and cauſe enough; for to live and dye in Hypocriſie, is moſt dreadful, becauſe Hypocriſie will certainly bring you down to Hell, yea, the hotteſt place of that devouring Fire, and everlaſting burning ſhall be the Hypocrites Portion, *Iſa.* 33. 14. *Mat.* 24. 51.

8. *Laſtly*, Would you redeem your time, and be greedy of getting Grace in the day of Grace, for the preſent, ſpiritual and eternal Salvation of Souls; think ſeriouſly of your end.

You ſleepy ſecure Souls! Did you conſider that the night of death will come certainly, and may come ſuddenly, you would work while it is day, and not be ſo mad as to put off believing, repenting and ſoul-afflicting work, ſelf-trying and approving work, until the day of old Age a ſick bed, or dying pangs ſeize upon you. Conſider, a death-bed repentance is ſeldom had, and ſeldom good, or ſick bed Repentance is ſeldom found, but often a ſick Repentance. Now, if you would imitate your Lord, to work while it is day, remember you muſt dye, *John* 9. 4.

Directions and Helps to conſider of you latter end.

Direct. 1. *Search diligently to find out what it is that keeps you and the ſerious thoughts of Death and Eternity at ſo great a diſtance, and cry mightily to God, ſpeedily to remove it:* If it be either Ignorance, Atheiſm, Unbelief, Senſuality, Earthly-mindedneſs, or ſecurity, be deeply ſenſibly of it, and ſet Prayer to work, pour out thy very Soul to God with the greateſt fervor and opportunity. Say as *Moſes, Who knoweth the power of thine Anger? Even according to thy fear is thy wrath. So teach us to number our days, that we may apply our Hearts to wiſdom,* Pſal. 99. 11, 12. Sirs, It is ſpiritual Wiſdom will cauſe you to conſider, *Then cry after Knowledge, and life up thy voice for Underſtanding,* Prov. 2. 3, 4. *For ſhe is thy life,* Prov. 4. 13. It is as much as thy Life and Soul is worth. Then enter into thy Cloſet, and fall on thy knees and pray to God in the Name of Chriſt, for Spiritual Wiſdom. We muſt ſeek it, *Ezek.* 36. 37. And God will give it, *James* 1. 5. Beg more than for thy Life, for a truly wiſe and awakened heart, without which the great concerns of God and thine Immortal Soul be for ever neglected.

Direct. 2. Diligently and faithfully uſe and improve the moſt awakening means, which have a tendency hereunto.

1. *Set your ſelves under a powerful, faithful, and*

and Soul-searching Miniſtry, who make the Converſion of Souls their main buſineſs.

A lazy ſecure Miniſter is not like to awaken a ſecure Sinner; the Conviction and Converſion of Souls is not the mark they ſhoot at. Reſolve to hear, love, countenance, and incourage thoſe that grapple moſt with the Conſcience, and earneſtly endeavour to drive and draw Souls to Jeſus Chriſt, by ſetting the Bleſſing and the Curſe, Life and death before them. Conviction leads the way to Converſion, as the Needle the Thread; What is a Plaiſter worth, where there is no Wound? It is the broken Bones cry out for help, the whole need not the Phyſitian: Generally over-preaching is like the Sword in the Scabbard, that hath not cut nor wound; or like Phyſick in the Bottle, that doth not penetrate or work, but plain, particular, convincing preaching (ſuch as *Nathan*'s to *David*, or *Peter*'s to the *Jews*, 2 *Sam.* 2. 7. *Acts* 2. 36.) is like the Sword in the Bowels, or Phyſick in the Body, that will pain to purpoſe. Thoſe Preachers that have no faculty of reproving and convincing of ſecure Sinners, are like a company of drone Bees that have loſt their Stings, being good for nothing. But they that have the charge of ſo many golden Fleeces, ſhould ſever the Wheat from the Chaff, the Sheep from the Goats, the Precious from the Vile; and in doing ſo we ſhall be as God's mouth, and free from the Blood of all Men.

O then, let this dreadful and amazing Doctrine

rine of Death and Judgment be more frequently and effectually preached, that Souls in peril near ruin, may see their sin and danger, and flee to Christ as the only refuge, *Knowing the terror of God we perswade Men*, 2 Cor. 5.11. Mat. 3.7.

2. *Converse with the best Christians, viz.* Them that are grave, sober, solid, savoury and sound in the Faith: such as make Religion their great business, who love to speak of God, and of the World to come, and by whose Councel and Example you may be stirred up, and perswaded to Repentance and Holiness, to consider of Death and Judgment: These were *Davids* excellent ones, in whom he did delight, and make his Companions, *Psal.* 3. & 119. 36.

3. *Read the best Books*, and those that treat of Death and Judgment, but especially the word of God. There are the pure Crystal Streams and richest Mines: In this Field you will find the Pearl. *Let the Word of God dwell in you richly*, be not ignorant of any part of it, but be sure to acquaint thy self with those Scriptures that speak of the shortness of Life, the certainty of Death and Judgment, Heaven and Hell. Read the Book of *Job*, and the twelfth Chapter of *Ecclesiastes*, *Psalm* 39. *Psalm* 90. And let me desire you to be often urging upon your Hearts some of those Scriptures that set forth the dreadfulness of that place of torment, that will be the Portion of all that forget God, and make no provision for their precious Souls: Some few

I have here set down, which I desire you would all consider and apply. *Upon the wicked he shall rain Fire and Brimstone, and a horrible Tempest; this shall be the portion of their Cup*, Psal. 11.6. *Wo be unto the wicked, it shall go ill with them*, Isa. 3. 10. *He shall cast them into a Furnace of fire, there shall be weeping, wailing and gnashing of Teeth*, Mat. 13. 42. Isa. 33. 14. & 66. 15. Mat. 15. 14. Luke. 16. 25, 26. 2 Thes. 1. 8, 9. Rev. 6. 1, 14, 15.

Direct. 3. Make Conscience of setting apart a little time every day on purpose to think on your latter end. Do it so frequently, until death and you become familiar; ever and anon put thy self into a posture of dying; converse with thy Winding-Sheet, Coffin, Grave: Let thy great change be so upon thy Heart, that thou mayest every Morning or Evening walk a turn or two with Death: Remember how ever it be with thee now, thou must ere long be gasping and groaning for breath upon thy dying Bed, and grapple with the King of Terrors, and in a moment go down to the Grave, and shalt come up no more, *Job* 19, 21.

If thou wouldst affect thy Heart with thought of thy latter end, go down to *Golgotha*, and think upon those dry Bones, and putrified Bodies, and there revive the memory of your departed Relations, Husbands, Wives, Children, Friends, Neighbours, and look beyond the Chambers of the Grave, converse with those miserable

miſerable departed Souls, give the Priſoners of the Pit a Viſit. Meditate on the raging furious flames, that diſmal darkneſs, ſmoke and ſtink of the bottomleſs Pit, the ſcrieking of the damned and roaring of the Devils, the heart-piercing complaints for water to cool their ſcorching Tongues. And when thou doſt think upon thoſe Millions of Souls that are hanging up in Hell, reflect upon thy ſelf, and expect thy turn ſpeedily. Suppoſe every day thy laſt, every meal thy laſt, every journey thy laſt, every Duty, Sacrament, Sermon, thy laſt. And when the Lord's day cometh, think with thy ſelf, this will be the laſt ſpiritual Market that I ſhall have to buy the ſpiritual Oyl of Grace, and to provide for the Bridegroom's coming; after this day is ended, I may never more hear the Lord Jeſus ſpeak to me by the mouths of his faithful Miniſters, never be invited to come to Chriſt, or to believe, repent, part with ſin, and accept of a pardon more, and ſo demean thy ſelf every day, and in every duty as if thou ſhouldeſt be called to God's Bar, and give up thine Account at Night. In all thy thoughts, words, and Actions, ſay to thy ſelf, Would I do thus and thus, *viz.* would I eat, drink, ſleep converſe, buy, ſell, preach, hear, pray, or worſe, if certainly I knew this day would be my laſt? O let that Motto, *Memento mori*, which ſome carry in their Rings be engraven on your Hearts, it being the great concernment of our Lives. This is that which God's People, and

ſome

ſome of the Heathen too, have been careful to remember. King *Aſa* made his Sepulchre in his life-time, 2 *Chron.* 16. 14. and ſome in their Gardens, and places of ſolace and delight, as *Joſeph* of *Arimathea*, *John* 19. 41. And ſome of the Heathen were wont to walk among the Graves, to put them in mind of Death, ſome have had their Graves always before their Gates, other dead Mens Skulls preſented every day at their Tables; and ſhall we that believe the Doctrine of the other World, put off the ſerious thoughts of Death? *Solomon* adviſeth us to go to the Houſe of Mourning, telling us it is better, becauſe the living will lay it to heart. When you hear the tidings of the death of your Friends, Relations, or Neighbours, go thither, though not perſonally, yet contemplatively, in your minds and thoughts; go, and put your ſelves in their ſtead, and think thus: A living Man or Woman is become a dead Corps or cold Clay, the Soul is gone to its everlaſting habitation. But to what place, whether to be comforted or tormented, who can tell? If he were a godly Man, he is certainly gone to Heaven; if thou art ſuch an one, thy Soul will ſhortly be with him; but if an ungodly Man, he is certainly gone to Hell, and now among Devils: And if thou art ſuch an one, thou ſhalt ere long be there too. 'Tis true, the dead can have no thoughts with the living, but the living (ſaith *Solomon*) know that they muſt dye. And you that are young,

when

you hear of the death of a lively lusty young Man, or lovely beautiful young Woman, stop, reflect and consider, may not this be thy case, O Man, Woman or Child, in a very little space? I shall say no more by way of direction, only desire you to review the particulars before mentioned, and you that are Parents and Masters of Families, who make Conscience of looking to the Souls of those committed to your charge, may cause your Children and Servants to learn by heart the particulars I here set down.

1. *That it is most certain an end will be.*

2. *At our latter end all things in this World will be gone for ever.*

3. *All the pleasures of sin will be gone, and leave nothing but a sting.*

4. *That only which is eternal will stand us in stead.*

5. *Consider which of the two Eternities you are going towards.*

6. *We are all near our everlasting habitation.*

7. *You know not how suddenly, or unexpected your end may be.*

8. *When death comes, your Souls are stated, your eternity is cast.*

9. *'Tis a dreadful and amazing sight to see a Christless Soul breathing out his last.*

Use 4. May be of comfort to the poor People of God, who, through fear of death, are all their life-time subject to bondage. Let not your hearts be troubled, fear not, neither be terrified, because

becauſe of this King of Fears: But chear up your Spirits, and comfort up your hearts with this, That Death as terrible as it is to the Wicked, cannot hurt you. The day of your death will be better than the day of your birth, and therefore Death is put into the Believers Inventory, and reckoned among his Priviledges, 1 *Cor.* 3. 22. Death will be gain to the godly Man, *viz.* an out-let to all his preſent Miſery, and an inlet to endleſs Glory. Then the truly penitent, perplexed, wearied Soul ſhall be perfectly free from the power of Satan, the fiery Darts, and dreadful Temptations of that unclean Spirit. Then the old Serpent for ever will be under their Feet. Then the Body of death ſhall be put off, and the in dwelling of Sin, that natural fountain of Corruption will be perfectly dried up. You ſhall never complain of vain thoughts, or hard Hearts any more: Never doubt of the truth of Grace, or favour of God more: The Believer ſhall then be with Jeſus Chriſt, the day of his Diſſolution will be the day of his Coronation, he ſhall then recieve the Crown, ſit down on the Throne, and enter into his Maſter's Joy, which is fulneſs of Joy and Pleaſures for evermore.

Object. *I ſometimes think of Death, but the thoughts of Death and Judgment are very terrible, I fear I am not fit to die, How ſhall it be known?*

Anſwer. There is an habitual fitneſs for death and an actual fitneſs for death. Every graciouſly

ouſly upright Man or Women in the World, that fears God in Truth, is habitually fit to die, ſo prepared for his great change, that the ſting of death, or ſecond death ſhall not hurt him; having paſt the ſtraight Gate, ſhot the Gulf, he is out of danger. As ſoon as a Man is in a ſtate of Grace, born again, made a new Creature, and by Faith united to the Lord Jeſus Chriſt, God is reconciled, his Perſon juſtified, his Sins pardoned, and recorded in the Court of Heaven, though his Pardon is not brought down, tranſcribed and ſealed in the Court of his own Conſcience. The truly converted Soul is God's ſpecial Favourite, and ſhall lodge in his Boſom, and never more be out of his favour: 'Tis true Heaven may be out of ſight, God may frown, but will never condemn. *There is now no Condemnation to them that are in Chriſt*, Rom. 8. 1. *If any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous*, 1 John 2. 1. *Who ſhall lay any thing to the Charge of Gods Elect? It is God that juſtifieth, it is Chriſt that died*, Rom. 8. 33, 34.

Queſt. *When is the godly man actually prepared for death?*

Anſw. When his Spiritual Eſtate is well ſettled, *viz.* All made ſure between God and his Soul particularly

1. When a Man is truly conſcious to himſelf that he hath ſincerely and with much brokenneſs of heart repented of all his known ſins committed before or after converſion, ſo that there is no freſh or former guilt remaning on him. This godly ſorrow is the godly Mans pleaſure, he delights to be ſowing in tears, loves with his Soul a wet ſeed-time; for they that ſow in tears ſhall reap a harveſt of joy, which is a time of refreſhing from the preſence of God; compare *Pſalm* 126. 5, 6. and *Acts* 3, 19.

2. When

2. When ſin is not ſo great a burthen that he is weary of this Body of Death and willing the infected Houſe ſhould be pulled down, that the Leproſie might be cured, that ſo he might never ſin or offend his Father more. The ſerious thoughts and ſenſe of which is a heavy burthen, and matter of grief that makes him groan and complain. We in this Tabernacle groan being burthened: And O how bitterly did St. *Paul* complain, *Rom.* 7. 24. *O wretched Man that I am, who ſhall deliver me from the Body of this death?* He hath been in deaths often *for the ſake of his dear Lord, but this Death, this* Body of ſin troubled him more than any: It was ſo great a burthen to holy *David*, that he felt it in his very Bones, *Pſal.* 38. 3.

3. The godly man is fit to dye, when the work of grace is perfected, and his Generation-work ended; when the believing Soul hath his Veſſel full of Oyl, and the Wedding Garment of the Glorious Righteouſneſs of Chriſt about him, then he is a Veſſel of Honour prepared unto Glory. *Rom.* 9. 23. Wrought for the ſelf-ſame thing, 2 *Cor.* 4. 3. And made meet, or fit for the Inheritance of the Saints in Light, *Col.* 1. 12. The Ship that is laden or fraighted, is fit to put to Sea, and to ſail from hence, or for its appointed Port. The Labourer is fit to receive his Wages when he hath done his work. So when the Heaven-born Soul hath faithfully ſerved his Generation, and done the work in his Place, Calling and Relations, for which God ſent him and entruſted him, (though the beſt fall ſhort, being in ſome degrees unprofitable Servants) then is he fit to welcome Death, though to the fleſh it is *the King of Terrors*. When the godly Man living or dying can appeal to the Heart-ſearching God, as *Hezekiah* did, *Iſa.* 38. and ſay, *I have finiſhed the work which thou gaveſt me to do*, John 17. *I have finiſhed my courſe, and there is laid up for me a Crown*

of

of Righteouſnes, 2 Tim. 4. 8. This makes him fit and willing to depart to be with Chriſt.

4. When Sin is pardoned and the Pardon ſealed, *i. e.* when the clamorous noiſe of the guilt of ſin in the Conſcience is calm'd and ſilenc'd by the Blood of ſprinkling, and his Evidences for Heaven bright and clear, ſo that his better Country is within view, and the gate of Glory wide open, namely abundant entrance into the everlaſting Kingdom of our Lord and Saviour Chriſt, 2 *Pet.* 1. 11. *Lot* had a mind to prolong his time in *Sodom*, it was a goodly City, and he was not well aſſured whither to go when he had left it. But when the gracious Soul is aſſured of a better ſtate, a better life that's hid with Chriſt in God, ſo that he can ſay, as once an eminent Man did, dying; *I ſhall but change my place, I ſhall not change my Company.* He may then (being ſealed to the day of Redemption) long for his diſſolution.

5. When the Heart is weaned from and weary of this evil World, and ſo inflamed with love to Chriſt, that it cannot live without him, or be weaned from him: Having taſted of the Grapes of *Eſhool*, he muſt to *Canaan* to ſee the good Land, that goodly Mountain. A fore-ſight or glimpſe of the ſweetneſs, beauty and glory of the Lord Jeſus, will cauſe moſt vehement longing to be with him. *Now let thy ſervant depart in peace, for mine eyes have ſeen thy Salvation:* For this we groan earneſtly. And O how confidently, quietly and comfortably may ſuch a Soul entertain the thoughts of death, that hath ſincerely repented of all ſin, and to whom ſin is ſo grievous a burthen, that he would dye to be rid of it. And whoſe Soul is filled and fraighted with Grace, and aſſured of Glory, and the Heart ſent as an Harbinger to Heaven before him. And indeed a ſerious and hearty conſideration of our Eternal ſtate, would provoke us to preſs earneſtly after this. To

To close up all, Let me ask you in the presence of the great Judge of quick and dead (at whose dreadful Tribunal you must shortly stand) these following Queries.

Quer. 1. First, Whether a seasonable preparation for Death and Judgment, *Viz.* How you may escape Hell and come safe to Heaven, be not the most urgent and important Business you have in all the World? Let your Consciences judge and determine.

Quer. 2. Are they not in a very happy condition, that do believe, repent, and turn to God with their whole Heart? who by living a life of Grace, are truly prepared for death, out of that dreadful hazard of losing Heaven, *Rom.* 8. 1. *Psal.* 37. 37.

Qer. 3. Is it not possible, that you being yet on this side the Grave and Hell may prepare for this evil day? Were you resolved upon it, it would be done: You have often intended it, promised it, when shall it be? none but the Devil and your Flesh will stop and hinder you.

Quer. 4. Do you firmly believe the things here will fail, that death will come, that sin that accursed thing will sting, and that the impenitent sinners case at the hour of death will be sad and very desperate? Let me say to all such, there is not a night you lie down upon your Beds but you run a very great hazard: If death should call and you not ready, you must go, though you are ruined to Eternity, *Mat.* 25. 10, 11, 12, 19, 22, 23.

Quer. 5. Have you so lived as to be fit to lie down in a Grave, to rise again and stand before God, who is a consuming fire? Do you know your selves in a state of Grace, that you are new-born, that your Evidences for Heaven are clear and certain? Is your Work done? do your Lamps burn? And have you a well-grounded assurance that you are in the number of those to whom Death will be a priviledge? *Phil.* 1. 21.

Quer.

Quer. 6. Can you chearfully, and without dread, entertain the thoughts of a diſſolution, and of leaving all your earthly and ſenſual delight. Suppoſe the dreadful Judge ſhould at this inſtant ſend Death into this place, with the names of five or ſix of you in his writ, or forehead, and Death ſhould ſay, You, and you, this Man, and that Woman, muſt go a long with me.

I have received a Command from the great and terrible God (who hath the power of Death and Hell) to bring you young Man, young Woman, this day or night before the Judgment Seat. I have often warned you by ſending my Deputies, and that this ten, twenty or forty years, every Coffin, every dead Corps or Grave you have ſeen, was ſo many intimations of my coming. Now (ſaith Death) I am come, look here upon my Commiſſion, ſee my dart and my ſting. This dart muſt kill thy Body, and ſend thy Soul into Eternity. I command thee this moment to bid adieu, to take thy leave of Friends, Relations, Houſes, Lands, Pleaſures of Sin, once for all. Thou ſhalt never ſee or enjoy them more, *Luke* 12. 19, 20. O how can you think of your dying, the World's burning, the Trumpets ſounding, the Deads riſing and ſtanding at the Bar, and not fear and tremble? You Sons and Daughters of Pleaſure! did you conſider what horror and aſtoniſhment dogs you at the heels, which will inevitably come upon you, as travels on a Woman with Child, you would not ſay unto God, depart and treaſure up wrath, lay up ſcourges and ſcorpions for your diſtreſſed Souls againſt the laſt day.

Quer. 7. Let me ask you that paſs for Saints, and hope for Heaven, whether your Conſciences in ſecret do not tell you that you made but poor preparations for it; yea, it may be you have done leſs for Heaven than many that are now in Hell.

You

You say you must die, and come to Judgment: But how stands the case as to the other World? If you look downward to this World, it is well, but how is it within with your precious Souls? do you believe that Atheists, Unbelievers, Drunkards, Swearers, Murderers, Theives, Persecutors, Liars, Sabbath-breakers, Adulterers, Worldlings or going swiftly to Hell? Do you believe that Christ's Flock is little, and not fear your selves? do you think that *Esau, Judas, Ahab, Agrippa, Herod, Simon Magus,* the foolish Virgins, are in Hell, and yet confident of your going to Heaven? These have out-done many of you. Esau *wept and cried for the blessing*, Heb. 12. 17. Ahab *humbled himself*, 1 Kings 21. 39. Herod *did many things, and heard* John *joyfully*, Mark 6. 20. Agrippa *was almost a Christian*, Acts 26, 28. *The scribe was not far from the Kingdom of God*, Mar. 22. 32. The foolish Virgins were not Prophane, they took care to trim their Lamps, and knocked at the door. Now what sins have you left? what Grace have you exercised? what Duties have you performed and how? Take heed you be not deceived; *Strive to enter in at the straight Gate, for many will strive to enter in, and shall not be able*, Luke 13. 14.

Quer. 8. You having so many warnings, time and means to prepare for Death and Judgment, and will not, who will pity you when you perish? God will not, *Prov.* 1. 26, 27. Christ will not, *Luke* 19. 27. Angels, Saints, Ministers will not, and will say, *away with them*, let them be damned.

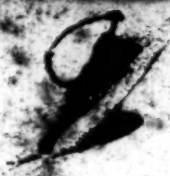
And Oh what a killing and amazing sight will Christ's coming in the Clouds be to all that either denied his coming, or who would not prepare for it? His Incarnation was terrible, *Mat.* 2. 3. His Crucifixion was more terrible, *Mat.* 23. 44, 45, 47, 48. But his being on the Tribunal will be most terrible. *Then shall the Tribes of the Earth mourn*, Mat.

Mat. 24. 30. And Men cry to the Rocks and Mountains to fall on them, *Rev.* 6. 15, 16, When they ſhall ſee ſo many thouſands and millions of Men and Women dragged down with all the Devils of Hell, to that burning Lake of Fire and Brimſtone. How will they then mourn for ſorrow of heart, and how for vexation of Spirit, and with bitterneſs of Soul wiſh they had never heard of Chriſt, that they had been born among the Heathen, or never had a being, or enjoyed a life of pleaſure on the Earth! How will the wretched Sinner beat his Breaſt, pluck off his hair, tear his bowels, crying out (when he ſees all hopes are gone) O that I had now no Soul! or that this immortal Soul were Mortal! that I might now dye, and breath no more! or that my Sentence might be but to lodge with Devils in this burning Lake for ten thouſand years, that ſo I might not remain in a ſtate of baniſhment from the face and preſence of God to all Eternity!

O then pray, that ſerious thoughts of death may be always upon thine heart; and whither thou goeſt let them go; and where thou lodgeſt, let them lodge, that thou mayeſt ſpeak of them to thy Children and Family, when thou ſitteſt in thine Houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up. O Let theſe great things of Death and Judgment be bound as a ſign upon thine hand, and write them upon the poſts of thine Houſe, and on thy Gates, that they may be always before thine Eyes, for thy good always, that thou mayeſt beware leſt thou forget the Lord thy God, and the everlaſting concernments of thy immortal Soul, and God's anger be kindled againſt thee, and deſtroy thee ſuddenly, with a mighty deſtruction.

Conſider now what I have ſpoken, and the Lord give thee underſtanding in all things, 2 *Tim.* 2. ult. Which is that God wiſheth in the Text, O *that they were wiſe, that they underſtood this, that they would conſider their end.*

FINIS.



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